

REVISED / SECOND EDITION

Beneficial Stories From *Riyād as-Ṣālihīn*

Taken from the works of
Shaykh Muḥammad bin Ṣālih al-‘Uthaymīn

CONTENTS

<i>Translator's Preface</i>	6
<i>Difference Between a Mu'jizah and a Karāmah</i>	7
A Prophet, the Sun, and the Spoils of War	8
A Woman from the Inhabitants of Paradise	17
The Bedouin Who Urinated in the <i>Masjid</i>	23
The Man Who Lived Far from the <i>Masjid</i>	26
Abū Isrā'īl	28
The Arrogant Man	32
Two Women and the Wolf	34
A Prophet Beaten by His People	38
The Crying Tree Trunk	42
The Miracle (<i>Karāmah</i>) of Sa'd bin Zayd	46
The Miracle (<i>Karāmah</i>) of Sa'd bin Abī Waqqāṣ	51
Descending of Tranquility by the Recitation of Qur'ān	57
The Leper, the Bald Man, and the Blind Man	62
The Boy and the Magician	73
Usāmah bin Zayd and the Pagan	87

The Death of Abū Ṭalḥah's Son	91
The Man Who Killed One Hundred People	103
The Three Who Showed Off	109
The Companions of the Cave	114
Zaynab's Rope	121
The Garden of Abū Ṭalḥah al-Anṣārī	124
Charity to the Thief, the Fornicator, and the Rich Man	132
The Property	137
The Mother Bird	139
A Mother and Her Two Daughters	141
The Guest of the Messenger of Allāh ﷺ	147
Juraij the Worshipper	152

Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	َ	a	ِ	i	ُ	u
Long	آ	ā	يَ	ī	وُ	ū
Diphthongs	اَيَ	ay/ai	اَوْ	aw		

سُبْحَانَهُ Subḥānahu wa ta'ālā (Glorious and Exalted is He)

سَلَامٌ عَلَيْهِ Sallāllāhu 'alayhi wa sallam (May Allāh's praise & salutations be upon him)

رَضِيَ عَنْهُ Radiyallāhu 'anhū (May Allāh be pleased with him)

رَضِيَ عَنْهَا Radiyallāhu 'anhā (May Allāh be pleased with her)

رَضِيَ عَنْهُمْ Radiyallāhu 'anhum (May Allāh be pleased with them)

رَحِمَهُ Rāḥimahu Rāḥimullāh (May Allāh have mercy on him)

Translator's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to Allāh, the One who has guided us to Islām.

﴿ أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ
جَمِيعًا ﴾

**Have not then those who believe yet known that had
Allāh willed, He could have guided all mankind?**

[Sūrah ar-Ra'd 13:31]

And may the peace and blessings of Allāh be upon His final Messenger Muḥammad bin ‘Abdullāh, and upon his family, his Companions, and those that follow them until the Day of Judgment.

Between your hands is a remarkable book, *Beneficial Stories from Riyāḍ āṣ-Ṣāliḥīn*, taken from the works of Shaykh al-‘Uthaymīn, which is a condensed version of the original work, *The Precious Statement from the Stories of Ibn ‘Uthaymīn*. This book is an assortment of classic stories such as “The Boy and the Magician,” “Juraij the Worshipper,” “A Prophet Beaten by His People,” “The Crying Tree Trunk,” “The Leper, the Bald Man, and the Blind Man,” and many more. Shaykh al-‘Uthaymīn carefully explains each narration while extracting the wisdom, *fiqh*, and knowledge contained therein.

I ask Allāh to allow the reader to benefit from this book, and I ask Allāh to place it on the scale of good deeds for our Shaykh and all those involved in this project.

Your brother,
Rasheed ibn Estes Barbee

Difference between a Mu'jizah and a Karāmah

This book contains a number of *mu'jizāt* (مُعْجَزَات) performed by the prophets, as well as some *karāmāt* (كَرَامَات) given to the righteous people. Since these words are often both translated as “miracle,” we will provide the reader with some insight into the difference between the two terms.

Questioner: How can we differentiate between a *mu'jizah* (مُعْجَزَة), a *karāmah* (كَرَامَة), and *kabānah* (كِبَاهَنَة, sorcery)?

Shaykh al-'Uthaymīn: The *mu'jizah* is for the prophets, the *karāmah* is for the allies of Allāh (the close friends of ar-Rahmān), and *kabānah* is for the close friends of the devils.

Nowadays, it is not possible for a *mu'jizah* to occur, because the Messenger of Allāh ﷺ was the last of the prophets. Thus, it is not possible for the *mu'jizah* to occur now.

The *karāmah* occurred before the Messenger of Allāh and after the Messenger of Allāh ﷺ, and they will continue until the Day of Judgment. They occur upon the hand of an ally of Allāh, a righteous person. If we know that the person at whose hand a *karāmah* occurred is a righteous person who fulfills his duties toward Allāh and toward the slaves of Allāh, then we know that it is indeed a *karāmah*.

We should look at this person; if this “miraculous feat” comes from a *kāhīn* (soothsayer), meaning a man who is not righteous, then we know that it comes from the devils. The devils sometimes help the sons of Ādam to achieve what they want.¹

¹ Taken from *The Series of Open Sitzings*, gathering #84

A Prophet, the Sun, and the Spoils of War



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لَا يَتَّبِعَنِي رَجُلٌ بَضَعَ امْرَأَةً وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا بَيْنَ بِهَا، وَلَا أَحَدٌ بَنَى بَيْتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ يَنْتَظِرُ وَلَا دَهَا. فَعَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ إِنَّكَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا.

فَحُبِسَتْ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ . يَعْنِي النَّارَ. لِنَأْكُلَهَا، فَلَمْ تَطْعَمَهَا، فَقَالَ إِنَّ فِيكُمْ غُلُولًا، فَلْيَبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ. فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمْ الْغُلُولُ. فَلْيَبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ فِيكُمْ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجَزَنَا فَأَحَلَّهَا لَنَا.

Abū Hurairah رضي الله عنه narrated:

The Prophet ﷺ said, “A prophet amongst the prophets carried out a military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage but has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young.’

“So the prophet carried out the expedition, and when he reached that town at the time of or nearly at the time of the *ʿAsr* prayer, he said to the sun, ‘O sun! You are under Allāh's order and I am under Allāh's order. O Allāh! Stop it (i.e., the sun) from setting.’ So it was stopped [from setting] until Allāh made him victorious. Then he collected the booty and the fire came to burn it, but it did

not burn it.

“He said [to his men], ‘One from amongst you has stolen something from the booty, so one man from every tribe should give me a pledge of allegiance by shaking hands with me.’ [They did so and] the hand of one man stuck on the hand of their prophet.

“Then that prophet said [to the man], ‘The theft has been committed by your people, so everyone from your tribe should give me the pledge of allegiance by shaking hands with me.’ The hands of two or three men stuck on the hand of their prophet and he said, ‘You have committed the theft.’

“Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.”

The Prophet ﷺ added, “Then Allāh saw our weakness and disability, so he made war booty legal for us.”²

► Explanation

This *ḥadīth* contains great signs, as the Prophet ﷺ narrated about a prophet from the previous prophets ﷺ who made war with a group of people. He commanded them to participate in the war, but he ﷺ prevented every man who had a marriage contract with a woman but had not yet consummated the marriage, and the one who had built a house but had not completed its roof, and the one who had bought sheep or she-camels and was waiting for the birth of their young. This is because these men will be preoccupied with that which is most important to them.

The one who has built a home but not completed its roof is preoccupied with this house in which he wants to live with his family. Likewise, the owner of she-camels and sheep is preoccupied with waiting for them to give birth. And *jihād* requires the person to be

² *Ṣaḥīḥ al-Bukhārī* 3124

unoccupied, with nothing in front of him except *jihād*.

For this reason, Allāh ﷻ said:

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ﴾

**So when you have finished (from your occupation)
then stand up [for worship].**

[Sūrah ash-Sharḥ 94:7]

Meaning: When you are finished with the worldly affairs such that they will not distract you, then stand up for worship.

And the Prophet ﷺ said:

لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ.

There is no prayer when food is present, nor while resisting the urge to urinate or defecate.³

This proves that it is necessary for the person who wants to do an act of worship to free his heart and body for this worship, such that he can approach it while yearning for it and perform it calmly, with tranquility and an open heart.

Then [this prophet] proceeded to wage war. He descended upon a people after the *ʿAṣr* prayer, when the night was approaching, and he feared he would not be victorious under the veil of night, so he began to converse with the sun. He said, “You are beneath the command of Allāh and I am beneath the command of Allāh.” The sun is under a universal command, while the prophet was under a legislative command.

He was commanded with *jihād*, and the sun was commanded to orbit wherever Allāh ﷻ commands it. Allāh said:

﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾

³ *Ṣaḥīḥ Muslim* 560

**And the sun runs on its fixed course for a term
(appointed). That is the decree of the All-Mighty,
the All-Knowing.**

[Sūrah Yā-Sīn 36:38]

Since the time Allāh ﷻ created it, it has been running its commanded course, without preceding or delaying. [The prophet] said:

اللَّهُمَّ احْبِسْهَا عَلَيْنَا.

O Allāh! Stop it (i.e., the sun) from setting.

Thus, Allāh stopped the sun and it did not set at its normal time, until this prophet had waged war and collected many spoils. He collected the spoils of war, and the spoils of war for the previous nations were not permissible; rather, the permissibility of taking the spoils of war is particular to this *ummah*, and all praises belong to Allāh.

As for the previous nations, they would gather the war booty, and then a fire would descend from the sky to incinerate it. So they gathered the war booty, but the fire did not come to consume it. Thus, the prophet said:

فِيكُمْ غُلُولٌ.

One from amongst you has stolen something from the booty.

Then he ordered each tribe to present a man to pledge that he did not take the war booty. As they were pledging that they did not take the war booty, the hand of one of the men stuck to the hand of the prophet ﷺ. When his hand became stuck, [the prophet] said, “One from amongst you has stolen something from the booty,” meaning a person from this tribe. So he ordered that every man from this tribe give the same oath. The hand of two or three men became stuck (to the hand of their prophet). He said, “The thief is amongst you,” so they brought [the stolen booty] forth.

And the term *al-ghulūl* (الْغُلُول) means to steal from the spoils of war by secretly hiding something from it. They had hidden an amount equivalent to a bull's head in gold. When they brought it forth and placed it with the rest of the war booty, the fire consumed it, and this is from the signs of Allāh ﷻ.

► Benefits of this Ḥadīth

Jihād was legislated for the previous nations just as it is legislated for this nation. This has been proven in the Book of Allāh, in His statement:

﴿وَكَايْنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِئِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or degrade themselves.

[Sūrah Āli 'Imrān 3:146]

Similar is the story of Ṭālūt, Jālūt, and Dāwūd in Sūrah al-Baqarah, verses 246–252.

This *ḥadīth* contains tremendous proof of the greatness of Allāh ﷻ and His control over the affairs of the universe. He caused these affairs to operate outside the norm, either to aid the messenger, to repel harm from him, or for the benefit of Islām.

The important point is that the signs of the prophets will assist them from every angle. The sun, by the nature in which Allāh created it, always runs its course and does not stop, nor does it go forward or delay except by the command of Allāh. But here, Allāh commanded it to stop, so the time between *ʿAṣr* and *Maghrib*

became lengthy until Allāh gave the conquest to the prophet.

This contains a refutation against the naturalists⁴, those who say the universe does not change. *Subhān Allāh!* Who is the One who created the universe? Allāh ﷻ created it. The One who created it has the ability to change it. But their view is that celestial beings run according to nature and no one alters that—and with Allāh refuge is sought. This is because they deny the Creator.

There are proofs from the Book and the Sunnah that the celestial beings are altered by the command of Allāh. Thus, this prophet supplicated to Allāh and the sun stopped. The pagans requested a sign from Muḥammad, the Messenger of Allāh, to prove his truthfulness. So the Messenger of Allāh ﷺ pointed to the moon and it split into two halves, and they witnessed half of it above Ṣafā and half of it above Marwah. Concerning this, Allāh ﷻ said:

﴿اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ۝۱۱۱ وَان يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ۝۱۱۲﴾

The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say, “This is continuous magic.”

[Sūrah al-Qamar 54:1-2]

They said, “This Muḥammad has placed a spell on us and the moon did not split; rather, our vision and eyes were distorted.” This is because the disbelievers (and with Allāh refuge is sought), those against whom the word of Allāh has been justified that they will never believe, are as Allāh has said:

﴿نَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ۝۱۱۳ وَجَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۚ۝۱۱۴﴾

⁴ Naturalism is the idea or belief that only laws and forces of nature (physical law, as opposed to supernatural or spiritual) operate in the world; it is the idea or belief that nothing exists beyond the natural world.

Truly! Those, against whom the word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them—until they see the painful torment.

[Sūrah Yūnus 10:96-97]

The hearts are between two Fingers from the Fingers of the Most Merciful; He turns them however He wills and He moves them however He wills. Consequently, those whom the punishment has been justified against will never believe, even if every sign came to them. They requested a sign from the Messenger, and he showed them this great sign that none of them could have done, and they said, “This is continuous magic.”

﴿وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ﴾

**And they denied and followed their inclinations.
But for every matter is a [time of] settlement.**

[Sūrah al-Qamar 54:3]

This narration clarifies the favor of Allāh upon this *ummah*, as He allowed them to have the spoils of war seized from the disbelievers, while it was impermissible for the previous nations. These spoils of war do a great deal of good for the Islamic nation, assisting and aiding them upon *jihād*.

So they seize the wealth from the disbelievers and then use it to fight against them another time, and this is from the virtue of Allāh. As the Prophet ﷺ said:

أُعْطِيتُ حَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي، نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَإِيْمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْغَنَائِمُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ.

I have been given five things that were not given to any of the prophets before me. I have been granted victory by means of awe, (by His frightening my enemies) for a distance of one month's journey; the earth has been made a *masjid* (place of worship) for me and a means of purification, so anyone from my *ummah* can pray whenever the time for prayer is due; the spoils of war have been made permissible for me; I have been sent to all of mankind, while each [previous] prophet was only sent to his own people; and I have been granted intercession.⁵

Also in this *ḥadīth* is Allāh's sign that the hand of those who stole the war booty became stuck to the hand of the prophet, and this was outside of what normally occurs, but Allāh has power over all things. What normally occurs? If you shake someone's hand, you are able to separate your hand from theirs.

And from the benefits of this *ḥadīth* is that prophets do not know the unseen, and there are many things that prove this. There were many things hidden from our Prophet Muḥammad ﷺ, as Allāh ﷻ said:

﴿ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ
الْخَبِيرُ ﴾

She said, "Who told you this?" He said, "The All-Knower, the All-Aware (Allāh) has told me."

[*Sūrah at-Taḥrīm* 66:3]

As for him (the Prophet), he does not know the unseen, and while his Companions were with him, some of their affairs would be hidden from him. One day, Abū Hurairah was in a state of major defilement, so when he returned from taking a bath, the Prophet said to him, "Where were you, O Abū Hurairah?" And if the Messenger did not know the unseen, then no one else from the creation knows the unseen.

⁵ *Ṣaḥīḥ al-Bukhārī* 419; *Ṣaḥīḥ Muslim* 810

Allāh ﷻ said:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ لَا مَنِ
ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
رَصَدًا ﴿٢٧﴾﴾

[He alone] is the All-Knower of the unseen, and He reveals His unseen to none, except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.

[Sūrah al-Jinn 72:26-27]

This *ḥadīth* contains proof of the power of Allāh ﷻ, as it was not known where this fire came from; rather, it descended from the sky—not from a tree on earth, or from firewood on earth, but from the sky. Allāh commanded it, so it consumed all of the war booty.

And with Allāh lies success.

A Woman From the Inhabitants of Paradise



عَطَاءُ بْنُ أَبِي رَاحٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أُصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي قَالَ إِنْ شِئْتَ صَبَرْتَ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ فَقَالَتْ أَصْبِرُ فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفَ فَدَعَا لَهَا.

‘Aṭā’ bin Abī Rabāḥ said:

Ibn ‘Abbās رضي الله عنه said to me, “Shall I not show you a woman from the inhabitants of Paradise?” I replied, “Certainly.” He said, “This black woman. She came to the Prophet ﷺ and said, ‘I suffer from epilepsy and during fits, my body is exposed, so supplicate to Allāh for me.’ He ﷺ replied, ‘If you wish, you can endure it patiently and you will be rewarded with Jannah, or if you wish, I shall supplicate for Allāh to cure you.’ She said, ‘I shall endure it.’ Then she added, ‘But my body is exposed [during these fits], so pray to Allāh that [this] does not happen.’ He (the Prophet ﷺ) then supplicated for her.”⁶

► Explanation

[Regarding] his statement: “Shall I not show you a woman from the inhabitants of Paradise?” He presented this to him! This is because the inhabitants of Paradise are of two categories: a category of those we bear witness are in Paradise by their attributes, and a category of those we specifically bear witness are in Paradise.

⁶ *Ṣaḥīḥ al-Bukhārī* 5652; *Ṣaḥīḥ Muslim* 2576

As for those we bear witness are in Paradise by their attributes, then this includes every pious believer in Allāh; verily, we bear witness that he is from the inhabitants of Paradise.

As Allāh ﷻ has said concerning Paradise:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

A paradise as wide as the heavens and earth,
prepared for the pious.

[Sūrah Āli ‘Imrān 3:133]

And He said:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
⑦ جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ
حَسِبِي رَبَّهُ ⑧﴾

Verily, those who believe and do righteous good deeds, they are the best of creatures. Their reward with Allāh will be gardens of eternal residence (Paradise) beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for him who fears his Lord.

[Sūrah al-Bayyinah 98:7-8]

Thus, for every pious believer who works righteous actions, we testify that he is from the inhabitants of Paradise. However, we do not say that so-and-so is in Paradise [specifically], because we do not know how his fate will be sealed and we do not know if what is apparent is like what is in his heart. For this reason, we do not testify for any specific person. We say, for example, if a person who is known for good dies, “We hope that he is from the

inhabitants of Paradise,” but we do not testify that he is from the inhabitants of Paradise.

The other category is those for whom we testify specifically, and they are those whom the Prophet ﷺ has testified are in Paradise. For example, the ten [Companions] promised Paradise: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Sa’d bin Zayd, Sa’d bin Abī Waqqāṣ, ‘Abdur-Raḥmān bin ‘Awf, Ṭalḥah bin ‘Ubaydillāh, Abū ‘Ubaydah bin al-Jarāḥ, and az-Zubayr bin al-Awām. And [others], for example: Thābit bin Qays bin Shamās and the likes of Sa’d bin Mu‘ādh, ‘Abdullāh bin Salām, Bilāl bin Rabāḥ, and other than them from those mentioned by the Messenger of Allāh ﷺ. We bear witness for these individuals specifically. We testify that Abū Bakr is in Paradise, and we bear witness that ‘Umar is in Paradise.

From [this category] is the woman about whom Ibn ‘Abbās said to his student ‘Aṭā’ bin Abī Rabāḥ, “Shall I not show you a woman from the inhabitants of Paradise?” [‘Aṭā’] replied, “Certainly.” He said, “This black woman.” This black woman had no status in the community; she suffered from epilepsy and would become uncovered. Thus, she informed the Messenger ﷺ about this and asked him to supplicate to Allāh for her. He replied to her, “If you wish, I will supplicate to Allāh, or if you wish, you can be patient and Paradise is yours.”

She said, “I will be patient.” She was patient so she could be from the inhabitants of Paradise, even though she was pained and harmed by the epilepsy. But she said, “O Messenger of Allāh! Verily, I become uncovered [during these fits], so supplicate to Allāh that I do not become uncovered.” Therefore, he supplicated to Allāh that she would not become uncovered, and after that she would have fits of epilepsy but she would not become uncovered.

Epilepsy (and we seek refuge in Allāh from it) is of two categories:

1. Epilepsy due to nerve spasms, and this is a physical illness. It is possible to treat it with doctors, by taking medication that either subdues it or completely removes it.
2. That which is due to the devils and the *jinn*.

The *jinn* possesses the person, so he has fits of epilepsy. The *jinn* enters the person, throws him on the ground, and plunges upon him; due to the severity of the epilepsy, he does not perceive what is happening to him.

The Shayṭān of the *jinn* possesses the person and they speak with the person's tongue. The one who hears it will say it is the person speaking, but it is the *jinn*, so you find some of his speech different. His speech while he is awake is not the same as his speech while having fits of epilepsy, because the *jinn* causes his speech to differ. This is a type of epilepsy.

We ask Allāh to give us and you refuge from it and from other illnesses. Its treatment is the recitation of Qur'ān from the scholars or the good people.

Sometimes the *jinn* will address them and speak to them and explain why he has caused epilepsy in this person, and sometimes he will not speak.

And this (the *jinn* possessing humans) has been affirmed by the Qur'ān and the Sunnah, and by reality.

In the Qur'ān, Allāh ﷻ says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is

being beaten by the Shayṭān into insanity.

[*Sūrah al-Baqarah* 2:275]

This is proof that the Shayṭān beats the humans with insanity, and this is epilepsy.

And in the Sunnah, it has been narrated in the *Musnad* of Imām Aḥmad:

أن النبي صلى الله عليه وسلم كان في سفر من أسفاره، فمر بامرأة معها صبي يصرع، فأنت به إلي النبي عليه الصلاة والسلام، وخاطب الجنى وتكلم معه وخرج الجنى. فأعطت أم الصبي الرسول صلى الله عليه وسلم هدية علي ذلك.

The Prophet ﷺ was on a journey when he passed by a woman with a child suffering from epilepsy. She brought him to the Prophet ﷺ and he addressed the *jinn* and spoke with him, and the *jinn* exited the child. Thus, the child's mother gave the Messenger ﷺ a gift for that.

The scholars also address the *jinn* when someone is suffering from epilepsy and they speak with them; from them was Shaykh-ul-Islām Ibn Taymiyyah رحمه الله. Shaykh-ul-Islām Ibn Taymiyyah and his student mentioned that a man suffering from epilepsy was brought to him, so the Shaykh began to read upon him and address him.

He said to her [the *jinn*], “Fear Allāh and exit from him.” This is because the *jinn* was a woman. She said to him, “Verily, I want this man and I love him.” Shaykh-ul-Islām replied to her, “He does not love you. Leave him.” She said, “I want to perform Ḥajj with him.” He replied, “He does not want to perform Ḥajj with you. Leave him.”

She refused, so he began to recite upon her and beat the man with a tremendous beating, until the Shaykh's hand began to hurt due to the severity of the beating. The *jinn* said, “I will leave in honor of the Shaykh.” He replied, “Do not leave in honor of me. Leave

in obedience to Allāh and His Messenger.” So he continued until she left the man.

When she left, the man awoke and said, “What has brought me in the presence of the Shaykh?” The Shaykh and his student said, “*Subhān Allāh!* You did not feel the extremely severe beating?” He replied, “I did not feel the beating or anything!”

The likes of this are many. There is treatment and prevention for this type of epilepsy. As for what prevents it: it is for the person to be diligent upon the legislated supplications and the remembrance of the morning and evening, and these are known from the books of the scholars. From them is Āyah al-Kursi—the one who recites it during the night will have a guardian from Allāh so that no devil will come near him until the morning. Also from them is Sūrah al-Ikhlāṣ, Sūrah al-Falaq, and Sūrah an-Nās, and the narrations of the Messenger ﷺ, so the person should be diligent in reciting them in the morning and the evening.

As for the cure: it is to recite upon the person verses from the Qur'ān that contain fear and reminders, and seeking refuge in Allāh ﷻ.

The point of this *ḥadīth* is the statement of the Messenger ﷺ to this woman: “If you wish, you can be patient and Paradise is yours.” So, she said, “I will be patient.” This is proof of the virtue of patience, and it is a reason for entering Paradise.

And with Allāh lies success.

The Bedouin Who Urinated in the Masjid



بال أعرابي في المسجد فقام الناس إليه ليقعوا فيه، فقال النبي صلى الله عليه وسلم: ”دعوه وأريقوا على بوله سجلاً من ماء، أو ذنوباً من ماء، فإنما بعثتم ميسرين ولم تبعثوا معسرين.

A Bedouin urinated in the *masjid*, so some people rushed to beat him up. The Prophet ﷺ said, “Leave him alone and pour a bucket or a pail of water over it. You have only been sent to make things easy, not to make them difficult.”⁷

► Explanation

[This is] the *ḥadīth* of Abū Hurairah رضي الله عنه: a Bedouin urinated in the *masjid*. The Bedouin, in most cases, is not aware of the legislative rulings because he lives in the desert with his camels or sheep, and he does not have knowledge of the laws of Allāh.

As Allāh ﷻ said:

﴿لَأَعْرَابٌ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits that Allāh has revealed to His Messenger.

[*Sūrah at-Tawbah* 9:97]

Meaning, they are closer to not knowing the limits sent down by Allāh to His Messenger because they are in the desert, far away

⁷ *Ṣaḥīḥ al-Bukhārī* 636

from the people, knowledge, and the legislation.

For this reason, the Bedouin entered the *masjid* and he needed to urinate, so he urinated in the *masjid*; meaning, he turned to the side and urinated in the *masjid*.

So the people stood to beat and persecute him, but the Prophet ﷺ said to them, “Leave him alone,” meaning, allow him to finish urinating, “And pour a bucket or a pail of water over it. You have only been sent to make things easy, not to make them difficult.” So the people left the man alone.

When he had finished urinating, they poured a pail of water over his urine; thus, the area was purified and the harm was removed. Then the Prophet called the Bedouin to him and said:

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لَشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ.

Verily, these *masājid* are not meant for things like urine or filth; rather, they are only for the remembrance of Allāh, prayer, and recitation of the Qur'ān.⁸

► Benefits of this Ḥadīth

The excuse of ignorance: The ignorant person is not dealt with like the person who knows. This is because the person who knows is obstinate, while the ignorant person is pleased with doing actions but excused for his ignorance. So the Prophet ﷺ excused him and was gentle with him.

From the benefits: The legislation allows one to do the lesser of two evils; meaning, if there are two evils and it is a must to do one of them, then he does the lesser of the two. So, here we have two evils:

⁸ Ṣaḥīḥ Muslim 285

The Bedouin Who Urinated in the Masjid

First: The Bedouin continuing to urinate, and this is an evil.

Second: Stopping him from urinating. This is also an evil, but it is greater [than the first evil] because it will have bad consequences:

- Firstly, it will harm the man urinating, because it will cause harm if he is prevented from releasing his urine—perhaps this will harm his urinary tract.
- Secondly, if he stands, he would perhaps leave his garment raised so it does not become soiled with drops of urine, and by doing so, the drops of urine will spread to various places. And perhaps his pants will remain on his thighs and his private area will remain uncovered in front of the people in the *masjid*. Or, he would lower his garment and then his garment and body would become soiled, and this is also an evil.

Thus, the Prophet ﷺ left this man to urinate until he finished and then he ordered a pail of water to be poured over it.

With this, we have a principle: if two evils are combined and it is a must to do one of the two, then the lesser of the two evils is done to prevent the greater evil.

This is the same if two benefits are combined and one is not able to do them both—then the greater benefit is done. The greater benefit is done first, and the lesser of the two evils is done first.

The Man Who Lived Far From the Masjid



عن أبي المنذر أبي بن كعب . رضي الله عنه . قال : كَانَ رَجُلًا لَا أَعْلَمُ رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ وَكَانَ لَا تُحِطُهُ صَلَاةٌ قَالَ فَقِيلَ لَهُ أَوْ قُلْتَ لَهُ لَوْ اشْتَرَيْتَ حِمَارًا تَرَكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ قَالَ مَا يَسُرُّنِي أَنْ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ.

Abul-Mundhiri Ubayy bin Ka'b رضي الله عنه narrated:

There was a man, and I did not know of any man who lived further from the *masjid* than him, and he never missed a prayer. It was said to him (or I said to him), “If only you bought a donkey so you could ride it when it is dark or when the ground is hot.”

He replied, “I do not want a house next to the *masjid*. Verily, I want my steps to the *masjid* and my return to my family to be written down for me.” The Messenger of Allāh ﷺ said, “Verily, Allāh has gathered all of that reward for you.”⁹

And in another narration, he said, “You will have the reward you anticipate.”

► Explanation

This *ḥadīth* proves there are many paths to good, and going to the *masjid* and returning from it are from them, if the person seeks with that a reward from Allāh ﷻ.

In this *ḥadīth* is the story of a man who lived far from the *masjid*,

⁹ *Ṣaḥīḥ Muslim* 663

The Man Who Lived Far from the Masjid

and he used to come to the *masjid* from his home seeking a reward from Allāh for his going to the *masjid* and his returning from it.

It was said to him by some of the people, “If only you bought a donkey so you could ride it when it is dark or when the ground is hot.” This means during the night when it is dark for *Ishā'* and *Fajr* prayers, or when the ground is hot, meaning the days of severe heat, especially in the Arabian Peninsula, as its weather is hot.

He ﷺ replied, “I do not want a house next to the *masjid*,” meaning, he was happy with his home being far from the *masjid*. Thus, he would come to the *masjid* walking and return walking, and it would not make him happy to have his house close to the *masjid* because if it was close, these footsteps would not be written for him. And he clarified that he was seeking the reward from Allāh ﷻ for his coming to the *masjid* and returning from it. The Prophet ﷺ said, “Verily, he will have the reward he is seeking.”

In this is proof that taking many footsteps to the *masjid* is from the paths of good, and if the person seeks the reward from Allāh, Allāh will write it for him while he is going to the *masjid* and while he is returning.

There is no doubt that the intention has a great effect on the correctness of actions, and a great effect on their reward. How many times do two people pray together side by side, yet the difference between the reward of each of them is equivalent to the distance between the heaven and the earth. This is based on the correctness of the intention and the correctness of the action.

The more a person is truthful in his sincerity to Allāh and strong in his following the Messenger of Allāh ﷺ, the more his reward will be with Allāh ﷻ.

Abū Isrā'il



بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فِي الشَّمْسِ فَسَأَلَ عَنْهُ قَالُوا: هَذَا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَفْعُدَ، وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ. قَالَ: مُرُّهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَفْعُدْ، وَلْيَتِمَّ صَوْمُهُ.

While the Prophet ﷺ was delivering a sermon, a man was standing in the sun, so [the Prophet] asked about him. [The people] replied, “This is Abū Isrā’īl—he vowed to stand and not sit, seek shade, or speak, and [he vowed] to fast.” He said, “Order him to speak, seek shade, and sit, and to complete his fast.”¹⁰

► Explanation

The author رحمته الله mentioned this *ḥadīth* in the chapter “Taking a Middle Course in Worship.” In this narration, a man named Abū Isrā’īl vowed to stand in the sun and not sit, he would remain silent and not speak, and he would fast. The Prophet ﷺ was delivering a sermon when he saw this man standing in the sun, so he asked about him and he was informed of his story. So the Prophet ﷺ said, “Order him to speak, seek shade, and sit, and to complete his fast.”

This vow contained some things beloved to Allāh and some things not beloved to Allāh. As for that which is beloved to Allāh, it is the fasting, because fasting is worship. And the Prophet ﷺ said:

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ.

Whoever vows to obey Allāh, let him obey Him.¹¹

¹⁰ *Ṣaḥīḥ al-Bukhārī* 6704; *Sunan Abī Dāwūd* 3300

¹¹ *Ṣaḥīḥ al-Bukhārī* 6696

As for his standing in the sun without seeking shade and his not speaking, then these are not beloved to Allāh ﷻ, so the Prophet ﷺ ordered this man to abandon his vows.

Know! The principle concerning vows is that they are hated; rather, some of the scholars have said it is not permissible to vow. This is because, when a person makes a vow, he has burdened himself with something Allāh did not burden him with.

For this reason, the Prophet ﷺ forbade vowing. He said:

إِنَّهُ لَا يَأْتِي بِخَيْرٍ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ.

It does not bring good. Indeed, it is only a means by which something is extracted from the miserly.¹²

But, if it happens that the person made a vow, then the vows are of various categories: the vow with the ruling of an oath, the vow of sinning, and the vow for obedience.

As for that which has the ruling of an oath, it is when the person wishes to affirm something—that something did not happen, that it did happen, or that he is truthful. An example of this is if it is said to a man, “You informed us about this and that, but you were not truthful,” so he replies, “If I am lying, then for you upon me is that I will fast six days.” There is no doubt that the intent of his vow is to affirm what he said.

Likewise, if he says, “If I did not do such-and-such, then for you upon me is I that I vow to fast six days.” This is also an incitement to do what was mentioned, and it also has the ruling of an oath. The proof of this is the statement of the Prophet ﷺ:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

The deeds are only by the intentions, and every person shall have

¹² *Ṣaḥīḥ al-Bukhārī* 6692; *Ṣaḥīḥ Muslim* 1640; *Bulūgh al-Marām* 1384

what they intended.¹³

This person intended an oath, so he will have what he intended.

As for the second category, then it is *ḥarām*. As for if the person vows to do the *ḥarām*, then it is *ḥarām* to fulfill this vow. For example, if he says, “For Allāh, I vow to drink alcohol.” This vow is *ḥarām*, and it is not permissible for him to drink alcohol; according to the most correct statement, it is upon him to atone. Some of the scholars say there is nothing upon him, because the vow is not a contract. However, the correct view is that the vow is a contract, but it is not permissible for him to fulfill it.

Another example of this is if a woman says, “For Allāh, I vow to fast the days I am menstruating.” This is *ḥarām*, and it is not permissible for her to do so while she is on her menses, and she must atone.

As for the third category, it is to vow to perform an act of obedience. For example, if one says, “For Allāh, it is upon me to fast the white days (and they are the 13th, 14th, and 15th days of the month),” then it is binding upon him to fulfill this vow. This is based on the statement of the Prophet ﷺ, “Whoever vows to obey Allāh, let him obey Him.”

Or if he says, “For Allāh, I vow to pray two *raka‘āt* of *Duḥā* prayer,” then it is upon him to fulfill his vow, [because] the Prophet ﷺ said, “Whoever vows to obey Allāh, let him obey Him.”

If the vow contains obedience and disobedience, it is obligatory for him to fulfill the obedience; as for the disobedience, then he does not fulfill this and he makes atonement, like the example of this man who vowed to stand in the sun and not seek shade or speak, and to fast.

¹³ *Ṣaḥīḥ al-Bukhārī* 1

The Prophet ﷺ ordered him to fast, because it is obedience, but he said concerning his standing, not seeking shade, and not speaking, “Order him to seek shade, sit, and speak.”

Today, many of the people make a vow if an affair becomes difficult for them. For example, if a person becomes sick, he says, “For Allāh, I vow to do such-and-such if Allāh heals me from my illness.” Asking Allāh to heal you from your illness with vowing is prohibited, either being hated or *ḥarām*.

But if it happens that he has vowed that he will do such-and-such if Allāh heals him from his illness, and then Allāh heals him, it is obligatory for him to fulfill his vow.

The Arrogant Man



عن أَبِي هُرَيْرَةَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تَعَجَّبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتُهُ إِذْ حَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَجَلُ إِلَى يَوْمِ الْقِيَامَةِ.

Abū Hurairah رضي الله عنه narrated:

The Prophet ﷺ said, “While a man was walking, dressed in [nice] clothes, admiring himself, his hair combed, and walking haughtily, Allāh caused the earth to swallow him. He will continue to plunge through it until the Day of Resurrection.”¹⁴

► Explanation

He said, “While a man was walking, dressed in [nice] clothes, admiring himself, his hair combed, and walking haughtily,” this means he was insolent, proud, and arrogant. “Allāh caused the earth to swallow him. He will continue to plunge through it until the Day of Resurrection;” this means the earth collapsed upon him, immersing and burying him, so he will plunge through it until the Day of Judgment.

This is because (and refuge is sought with Allāh), when he reached this level of arrogance, vainglory, and self-amazement, the earth swallowed him.

This is like Qārūn when he went out to his people in his splendor:

﴿حَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

¹⁴ *Ṣaḥīḥ al-Bukhārī* 5789; *Ṣaḥīḥ Muslim* 2088

﴿٧٩﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾ ﴿٨١﴾

So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune." But those who had been given (religious) knowledge said, "Woe to you! The reward of Allāh is better for he who believes and does righteousness. And none are granted it except the patient." So, We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.

[Sūrah al-Qaṣaṣ 28:79-81]

[In regard to] his statement, "He will continue to plunge through it," this possibly means he is plunging through the earth while he is alive, just as he was alive in this world. And he will remain like this as a punishment until the Day of Judgment, being punished in the middle of the earth while he is alive. So he will be punished or tormented like the living.

And it possibly means that when he was buried, as is the *sunnah* of Allāh ﷻ, he died, but he will plunge through the earth while he is deceased. Thus, his plunging will be in the realm between this world and the afterlife, and the manner is not known, and Allāh knows best. The important point is that this is his recompense, and refuge is sought with Allāh.

This is proof of the prohibition of arrogance and self-amazement, and it is obligatory for the person to know his level and put himself in his proper place.

Two Women and the Wolf



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِإِثْنِ إِحْدَاهُمَا فَقَالَتْ لِصَاحِبَتِهَا إِنَّمَا ذَهَبَ بِإِثْنِكِ وَقَالَتِ الْآخَرَى إِنَّمَا ذَهَبَ بِإِثْنِكَ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلَامُ فَأَخْبَرَتْهُ فَقَالَ اثْنُونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى لَا تَفْعَلْ يَرْحَمُكَ اللَّهُ هُوَ ابْنُهَا فَقَضَى بِهِ لِلصُّغْرَى.

Abū Hurairah رضي الله عنه narrated:

The Messenger of Allāh ﷺ said, “There were two women who each had her child with her. A wolf came and took away the child of one of them. One woman said to the other, ‘The wolf has taken your son.’ The other woman said, ‘It has taken *your* son.’ So both of them took the dispute to the prophet Dāwūd عليه السلام, who judged that the [remaining] boy should be given to the older lady.

“Then they went to the prophet Sulaymān عليه السلام, Dāwūd’s son, and put the case before him. Sulaymān said, ‘Give me a knife so I may cut the child into two halves and give one half to each of you.’ The younger woman said, ‘Do not do that, may Allāh bless you! He is her child.’ With that, Sulaymān decided the case in favor of the younger woman.”¹⁵

► Explanation

From the *ḥadīth* of Abū Hurairah is the story of the two women who went out with their two sons. A wolf devoured one of their sons while the other boy remained, and one of the women said to

¹⁵ *Ṣaḥīḥ al-Bukhārī* 6769; *Ṣaḥīḥ Muslim* 1720

the other, “That is my son.”

Thus, they went to Dāwūd عليه السلام to judge between them. He ruled in favor of the older woman, and this was from his deductive reasoning. Perhaps the older woman has become barren; as for the younger woman, perhaps she can give birth to other children in the future.

They then left from him and went to Sulaymān, informing him of what had taken place. So he called for a knife and said, “I will cut him into two halves.” The older woman welcomed the idea, but the younger woman rejected it and said, “He is her son.” She felt compassion because it was her son.

In reality, the boy belonged to the younger woman, not the older woman. Because it was not her son, the older woman was not concerned if he died, as her son had died by being eaten by the wolf. But the younger woman was overcome with mercy, so she said, “It is her son, O prophet of Allāh!” So he judged in favor of the younger woman.

With what proof did he judge in her favor?! Presumption; this is because of her having mercy for this child, and saying he belongs to the older woman so he may live—even if that means he lives with someone other than her—is easier for her than his being cut in half. Therefore, he ruled in favor of the younger woman.

The scholars have extracted from this *ḥadīth* the issue of working according to presumption. It is permissible for the judge to rule according to presumption if it is strong, and from that is what occurred with the wife of the king and Yūsuf bin Ya’qūb عليه السلام. It is known that Yūsuf was confined to prison. He was extremely beautiful, to the extent that he was granted half of all beauty. The king’s wife had prestige and status, but she was unable to control herself, so she plotted against him.

She brought him into the home, locked the doors, and called him (to commit lewd acts) with her. And refuge is sought with Allāh. Allāh ﷻ protected him from that, but she caught up to him, grabbing him by his garment and tearing it from behind, and they found her husband at the door.

﴿وَالْفَيَّا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ﴾

And they found her husband at the door. She said, “What is the recompense of one who intended evil for your wife but that he be imprisoned, or a painful punishment?”

[Sūrah Yūsuf 12:25]

This occurred before he was imprisoned, and he did not have any proof. The woman caught him while he was trying to exit. So who will be believed? In this situation, the king’s wife will be believed, because she has status and she is the wife of the king. It is not possible for her to lower herself to a servant.

But:

﴿قَالَ هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي﴾

He [Yūsuf] said, “It was she that sought to seduce me.”

[Sūrah Yūsuf 12:26]

Thus, a judge from the family ruled. He said, “Look at his shirt. If it is torn from the front, she is truthful and he is from the liars, and if it is torn from the rear, then she is lying and he is truthful.” This is because, if it was torn from the front, then he was seeking to seduce her and she wanted to escape him, so she tore his garment, but if it was torn from the rear, then he was fleeing from her and she caught him.

﴿ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ
كَيْدَكُنَّ عَظِيمٌ ﴾

**So when her husband saw his shirt torn from the
back, he said, “Surely, it is a plot of you women!
Certainly mighty is your plot!”**

[Sūrah Yūsuf 12:28]

Therefore, the truthful one was Yūsuf, and he did not have anyone to testify on his behalf, but there was a presumption of evidence. No doubt, this is a great principle for the judge and for the one who rules between the people.

A Prophet Beaten by His People



عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ ، وَيَقُولُ : اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

‘Abdullāh bin Mas‘ūd رضي الله عنه narrated:

It is as though I am looking at the Prophet ﷺ while he is speaking to us about a prophet who was beaten by his people, causing him to bleed. As he wiped the blood from his face, he said, “O Allāh, forgive my people, for they do not know.”¹⁶

► Explanation

[In] this *ḥadīth*, the Prophet ﷺ speaks about something that occurred to the prophets عليهم السلام.

The prophets are those whom Allāh has entrusted with the message because they were suitable for the task, as Allāh ﷻ said:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

Allāh knows best with whom to place His Message.

[Sūrah al-An‘ām 6:124]

They are those qualified to carry the message and convey it, to give *da‘wah*, to enjoin the good and forbid the evil, and to be patient upon that. The messengers عليهم السلام were harmed with statements and actions, sometimes to the extent that they were killed.

Allāh has clarified this in His Book, when He said to His Prophet:

¹⁶ *Ṣaḥīḥ al-Bukhārī* 3477; *Ṣaḥīḥ Muslim* 1792

﴿وَلَقَدْ كَذَّبْتَ رَسُولًا مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُم نَصْرُنَا وَلَا مُبَدِّل لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِإِ الْمُرْسَلِينَ ﴿٣٤﴾ وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُم بِآيَةٍ﴾

Verily, (many) messengers were denied before you, but with patience they bore the denial, and they were hurt, till our help reached them, and none can alter the words of Allāh. Surely there has reached you information about the messengers (before you). If their aversion (from you and from that with which you have been sent) is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign.

[Sūrah al-An'ām 6:34-35]

Meaning, if you are able to do this, then do so.

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾﴾

But, if Allāh had willed, He would have united them upon guidance, so never be of the ignorant.

[Sūrah al-An'ām 6:35]

Meaning, for a decreed wisdom, they denied you until the truth was made clear from falsehood after struggling and debating.

Our Prophet ﷺ spoke of a prophet from the prophets whose people beat him. They only beat him because they belied him, beating him until blood flowed from his face. So he began to wipe the blood from his face while saying, "O Allāh, forgive my people, for verily they do not know."

This is the highest extent of patience, because if a person is beaten for something from the worldly life, he will be enraged and seek revenge on those who beat him. But this prophet was giving *da'wah*, and he was not receiving any compensation for his *da'wah*, and he said, "O Allāh, forgive my people, for verily they do not know."

This, which the Messenger ﷺ narrated to us, was not narrated to us in jest or for us to kill time by narrating it. Rather, he only narrated this to us so we may take it as a lesson and traverse upon it. As Allāh ﷻ said:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

Indeed in their stories, there is a lesson for men of understanding.

[Sūrah Yūsuf 12:111]

The lesson from this is that we should be patient upon the harms we receive from statements and actions in the path of *da'wah*, and we say as found in these two lines:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ

You are just a finger that bled, and you encountered this in Allāh's cause.¹⁷

We must be patient with what afflicts us and what we hear, or what is relayed to us from that which is said about us, as a result of our giving *da'wah*. And we must see that as elevating us in degrees and removing our sins. Perhaps our *da'wah* has errors in it and our sincerity has deficiencies, or perhaps there are inadequacies in our methods of giving *da'wah*. These harms we hear will be atonement for our mistakes. Regardless of what the person does, he will be deficient and it will never be possible for his actions to be perfect, except as Allāh wills. Therefore, if he is afflicted with harms in the

¹⁷ *Ṣaḥīḥ al-Bukhārī* 2802

path of *da'wah*, then this [patience] is what will complete his *da'wah* and raise him in degrees.

Let him seek the reward and not turn on his heels. Let him not say, "I am not obligated. I am being harmed. I am tired." Rather, it is upon him to be patient. The *dunyā* is not long; it is only days, and the days will pass. So be patient until the affair of Allāh comes.

And the statement of 'Abdullāh bin Mas'ūd رضي الله عنه: "It is as though I am looking at the Prophet ﷺ while he is speaking to us," this is proof that the person relaying the information can mention that which aids his reliability for the *ḥadīth*. It is a common affair amongst the people to say, "It is as though I am looking at so-and-so right now as he says such-and-such." This is said to affirm the story. So if a person uses this method to affirm what he is saying, he has an example from the pious predecessors in doing so.

And with Allāh lies success.

The Crying Tree Trunk



عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ جَذْعُ يَقُومُ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا وَضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجَذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ إِلَيْهِ النَّبِيُّ فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ.

Jābir bin ‘Abdullāh رضي الله عنه narrated:

There was a tree trunk the Prophet ﷺ used to lean on (during his sermons). When a pulpit was placed for him, we heard that tree trunk crying like a pregnant she-camel, until the Prophet descended [from the pulpit], placed his hand upon it, and quieted it down.¹⁸

And in another narration:

فلما كان يوم الجمعة قعد النبي، صلى الله عليه وسلم على المنبر، فصاحت النخلة التي كان يخطب عندها حتى كادت أن تنشق.

When it was Friday, the Prophet ﷺ sat on the pulpit and the trunk of the date palm on which he used to recline cried out as if it would split asunder.

And in another narration:

فصاحت صياح الصبي، فنزل النبي صلى الله عليه وسلم، حتى أخذها فضمها إليه، فجعلت تن أنين الصبي الذي يسكت حتى استقرت، قال: بكى على ما كانت تسمع من الذكر.

It cried like a child and the Prophet ﷺ descended [from the pulpit]

¹⁸ *Ṣaḥīḥ al-Bukhārī* 15

and embraced it while it continued moaning like a child being quieted. The Prophet ﷺ said, “It was crying due to [missing] what it used to hear of *dhikr* near it.”¹⁹

► Explanation

This *ḥadīth* of Jābir contains a sign from the signs of Allāh ﷻ and a sign of the Messenger of Allāh ﷺ. And know that Allāh ﷻ did not send a prophet except that He gave him signs to cause the people to believe. If He sent a prophet without a sign to prove he was a messenger from Allāh, no one would believe him, and the people would have an excuse to reject his statements.

But Allāh ﷻ, by His wisdom and mercy, did not send any messenger except that He gave him a sign to cause the people to believe. What is meant by “signs” is that which proved the truthfulness of the messengers. The Prophet’s ﷺ signs were numerous.

There are two books for whoever wants more information concerning this. One of them is *The Correct Answer For Those Who Altered the Religion of The Messiah*. At the end of this book, Shaykh-ul-Islām رحمه الله mentions the signs of the Prophet ﷺ, his universal signs and his legislative signs, which others did not have. The other book is *al-Bidāyah wan-Nihāyah* by Ibn Kathīr رحمه الله.

The signs of the Messenger ﷺ are numerous; from them is the sign mentioned by Jābir [in this narration]. The Prophet ﷺ used to deliver the Friday sermon from the trunk of a date palm tree. After a woman from the Anṣār made him a *minbar* [pulpit], he started delivering the sermon from that [instead]. Thus, the trunk moaned like a pregnant she-camel, and sometimes it cried like a baby, because it missed the Prophet ﷺ.

Allāhu Akbar! An inanimate object, a tree trunk, crying because it missed the Messenger ﷺ. Now how many great mountains have

¹⁹ *Ṣaḥīḥ al-Bukhārī* 24

been lost and no one cries over it? May Allāh aid us and you upon His remembrance, gratitude to Him, and good worship of Him.

The Prophet ﷺ descended [from the pulpit] and began to quiet it like a mother quiets a child, even though it was an inanimate object; thus, the trunk became quiet.

There were two signs in this:

1. The tree trunk crying due to missing the Prophet ﷺ.
2. The trunk becoming quiet when the Prophet ﷺ descended and quieted it. This is similar to the sign given to Mūsā عليه السلام.

The Children of Israel caused a great deal of harm to him (Mūsā), as Allāh ﷻ mentioned:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ
اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴾

O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.

[Sūrah al-Aḥzāb 33:69]

From the general things they said about him was that he was afflicted by scrotal hernia (an illness that causes oversized testicles), which is a defect. Mūsā عليه السلام used to shield himself when he showered, while they used to shower naked, so they said, “Mūsā only covered himself because of his defect.” Thus, Allāh ﷻ wanted to show them, without giving Mūsā a choice, that he had no defects.

Once, when he went to shower, he placed his clothes on a rock. When he had showered, the rock fled with his clothes, so he chased the rock. When he reached it, he said, “My garment, rock,

The Crying Tree Trunk

my garment, rock!” meaning, “Give me my clothes, O rock!” The rock ran until it reached a large gathering from the Children of Israel, so they witnessed that Mūsā had no defects. And all praises belong to Allāh.

When the rock stopped, Mūsā began to beat it. Since it did what it did with intellect, it deserved to be disciplined with a beating. This is like what the mothers do for their young children—if something hits the child, they hit that thing to quiet the child and ease his mind.

The important matter is that the Messenger ﷺ descended to quiet the tree trunk, so it became quiet, and this is from the signs of Allāh ﷻ.

And Allāh knows best.

The Miracle (Karāmah) of Sa'īd bin Zayd



وعن عروة بن الزبير أن سعيد بن زيد بن عمرو بن نفيل، رضي الله عنه الله عنه خاصمته أروى بنت أوس إلى مروان بن الحكم، وادعت أنه أخذ شيئاً من أرضها، فقال سعيد: أنا كنت آخذ من أرضها شيئاً بعد الذي سمعت من رسول الله صلى الله عليه وسلم!؟

قال: ماذا سمعت من رسول الله صلى الله عليه وسلم؟ قال: سمعت رسول الله صلى الله عليه وسلم يقول: من أخذ شبراً من الأرض ظلماً، طوقه إلى سبعين أرضين“ فقال له مروان: لا أسألك بينة بعد هذا، فقال سعيد: اللهم إن كانت كاذبة، فأعم بصرها، واقتلها في أرضها، فقال: فما ماتت حتى ذهب بصرها وبينما هي تمشي في أرضها إذ وقعت في حفرة فماتت.

‘Urwah bin az-Zubayr narrated:

Arwā bint Aws brought a suit against Sa'īd bin Zayd bin 'Amr bin Nufayl رضي الله عنه. She complained to Marwān bin al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'īd said, “How can I take a portion of her land while I have heard a denunciation [of this] from the Messenger of Allāh ﷺ!?”

Marwān asked him, “What did you hear from the Messenger of Allāh?” He said, “I heard the Messenger of Allāh ﷺ saying, ‘He who takes a span of land unjustly will be made to wear seven earths around his neck on the Day of Resurrection.’” Marwān said to him, “I don't seek any proof from you after this.”

Sa'īd supplicated, “O Allāh! If she is a liar, deprive her of her eyesight and cause her to die in her land.” ‘Urwah said, “She did not die until she became blind. While she was walking in her land

(concerning which the dispute arose), she fell into a pit and died.”²⁰

There is also a narration found in *Ṣaḥīḥ Muslim* from Muḥammad bin Zayd bin ‘Abdullāh bin ‘Umar with this meaning: “He saw her blind, searching for the wall, and she said, ‘I have been afflicted by the supplication of Sa’īd.’ And she passed by the well on the land she disputed over, and she fell into it and that was her grave.”

► Explanation

From the miracles (*karāmāt*) of the allies of Allāh ﷺ is that He answers their supplications, such that they are given exactly what they request. Sa’īd bin Zayd bin ‘Amr bin Nufayl ؓ is from the ten [Companions] promised Paradise.

A woman disputed with him, claiming he had taken some of her land. So she took the dispute to Marwān. He (Sa’īd) responded, “How can I take a portion of her land while I have heard a denunciation [of this] from the Messenger of Allāh ﷺ?!” They said, “What did you hear?” He said, “I heard the Messenger of Allāh ﷺ saying, ‘He who takes a span of land unjustly will be made to wear seven earths around his neck on the Day of Resurrection.’”

Meaning: How could I take from her after hearing this from the Prophet ﷺ? If any believer who believes in Allāh and His Messenger hears the likes of this information coming from the most truthful of the trustworthy ﷺ, it is not possible for him to oppress anyone concerning their land, not even by an arm’s span.

The Messenger ﷺ stated that if you take an arm’s span of land, then seven earths shall be placed around his neck on the Day of Judgment. And he stipulated an arm’s span to emphasize the point, but in reality if a person takes less than that, even one centimeter [then he will be punished]. On the Day of Judgment, this piece of land wrongfully taken shall be placed upon his neck as

²⁰ *Ṣaḥīḥ al-Bukhārī* 3198; *Ṣaḥīḥ Muslim* 1610

seven earths.

This is because the earth is seven levels, as Allāh ﷻ said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven).

[Sūrah at-Ṭalāq 65:12]

If a person owns land, he owns its ground all the way to the very bottom, to the seventh earth. And if he owns land, he also owns the open air (above the land) down to the soil. No one else is allowed to build a bridge above it or dig a ditch beneath it, because the land belongs to him all the way to the bottom and up to the sky—all of it.

So on the Day of Judgment, if a person has taken an arm's span of land without just cause, he will come with this wrapped around his neck. We ask Allāh for safety and security. According to the consensus of the scholars, everything will be gathered on the Day of Judgment, even the insects. The camels, cows, and the livestock, all of it will be gathered on the Day of Judgment. They will witness this person carrying seven earths, and refuge is sought with Allāh.

For this reason, the Prophet ﷺ said:

لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ.

Allāh's curse is on the one who alters the boundaries of the land.²¹

This refers to whoever changes the borders and margins of the land to enter some of it into his property. This is proof that taking land or anything without just cause is from the major sins, because it comes with a severe threat and a curse, and the person will carry

²¹ Ṣaḥīḥ Muslim 1978

it on the Day of Judgment.

So what do you think about those people today who take miles, rather they take miles and miles, without right? And refuge is sought with Allāh. They take the land and confine the Muslim pastures, preventing the Muslims from their pastures or from their paths and the like. These individuals will have what they took around their necks on the Day of Judgment. And refuge is sought with Allāh. This is because they have taken the land without justification. The pastures are for the general Muslims, the paths are for the general Muslims, and the valleys and its rain belong to the Muslims, in general.

For this reason, the scholars have said, “A person does not own, through revitalization, that which is close to a neighborhood while it benefits that neighborhood. Even if he revitalized the area, planted vegetation, removed some of the plants, and tore down buildings, [then he does not own this area] if these actions were for the benefit of the community.” The country does not belong to this person or that person; rather, it is for the general Muslims.

Even if we say, for the sake of argument, that the leader allots a man a portion of the land needed by the townspeople, this man does not own this land, because the leader only allotted it to him for the betterment of the Muslims. When it comes to the betterment of the Muslims, no one is specified over another. This is an extremely dangerous affair.

When the value of land increased, the people started to violate each other, and refuge is sought with Allāh. A person will claim land belongs to him when it doesn't; thus, he oppresses a person and then enters part of their land into his land. This is extremely dangerous, such that some of the scholars—I say, it is speech that will amaze you—they said, “If a person builds a wall then increases its plaster a centimeter, he is an oppressor and will be taken to account with Allāh on the Day of Judgment.” It has now

reached this extent, and refuge is sought with Allāh, that they swallow up miles or meters (of land), despite this severe warning.

When Saʿīd bin Zayd ؓ narrated this *ḥadīth* to Marwān, Marwān responded to him, “Now I will not request any proof from you.” This is because he knew it was not possible for Saʿīd to take from the land of this woman without right.

As for this woman, Saʿīd ؓ said, “O Allāh! If she is a liar, deprive her of her eyesight and cause her to die in her land.” So what happened? Allāh ؓ took her eyesight before she died, and while she was walking in her land that day, she fell in the well and died, so the well was her grave. Thus, she died on the very land she disputed with Saʿīd about. This was a miracle for Saʿīd ؓ from Allāh ؓ. Allāh answered his supplication, and he witnessed his supplication being answered while he was alive, before he died.

We have previously mentioned that the supplication of the oppressed is answered even if they are disbelievers, as long as they are being oppressed. This is because Allāh aids the oppressed against his oppressor, since Allāh’s ؓ ruling is just and not oppressive, and He does not allow anyone to oppress another.

Allāh ؓ said in the noble Qurʾān:

﴿ إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ﴾

Indeed, the oppressors will not succeed.

[Sūrah Yūsuf 12:23]

Therefore, the oppressors will never be successful. Look at this story and the story of Saʿīd bin Abī Waqqāṣ ؓ, which [will be] mentioned, and how Allāh answered their supplications—this is the custom of Allāh ؓ with His slaves.

We ask Allāh to protect us and you from oppression. And with Allāh lies success.

The Miracle (Karāmah) of Sa'd bin Abī Waqqās



عَنْ جَابِرِ بْنِ سَمُرَةَ ، قَالَ: شَكَأ أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ ، فَعَزَلَهُ ، وَاسْتَعْمَلَ عَلَيْهِمَ عَمَّارًا ، فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي ، فَأَرْسَلَ إِلَيْهِ ، فَقَالَ: يَا أَبَا إِسْحَاقَ إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي ، قَالَ أَبُو إِسْحَاقَ: أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْرَمَ عَنْهَا ، أَصَلِّي صَلَاةَ الْعِشَاءِ ، فَأَرْكَدُ فِي الْأُولَيَيْنِ وَأُخِفُّ فِي الْأُخْرَيَيْنِ ، قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ.

فَأَرْسَلَ مَعَهُ رَجُلًا أَوْ رَجُلَيْنِ إِلَى الْكُوفَةِ ، فَسَأَلَ عَنْهُ أَهْلُ الْكُوفَةِ وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ ، وَيُثْنُونَ مَعْرُوفًا ، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ ، فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ يُكْنَى أَبَا سَعْدَةَ قَالَ : أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ ، وَلَا يَقْسِمُ بِالسَّوِيَّةِ ، وَلَا يَعْدِلُ فِي الْقَضِيَّةِ.

قَالَ سَعْدٌ: أَمَّا وَاللَّهِ لَأَدْعُوَنَّ بِثَلَاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا ، قَامَ رِيَاءٌ وَسُمْعَةٌ ، فَأُطِلَ عُمْرُهُ ، وَأُطِلَ فَتْرُهُ ، وَعَرِضَتْهُ بِالْفِتَنِ . وَكَانَ بَعْدُ إِذَا سُئِلَ - يَعْنِي هَذَا الرَّجُلَ - يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ ، أَصَابَنِي دَعْوَةُ سَعْدٍ ، قَالَ عَبْدُ الْمَلِكِ: فَأَنَا رَأَيْتُهُ بَعْدُ ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطَّرِيقِ يَغْمِزُهُنَّ.

Jābir bin Samurah رضي الله عنه narrated:

The inhabitants of Kūfah complained to ‘Umar رضي الله عنه about Sa’d bin Abī Waqqās رضي الله عنه, so ‘Umar رضي الله عنه appointed ‘Ammār رضي الله عنه as governor of Kūfah in his place. Their complaint was that [Sa’d] did not even conduct the prayers properly.

‘Umar رضي الله عنه sent for Sa’d and said to him, “O Abū Ishāq, the people claim you do not offer the prayer properly.” Sa’d replied, “By

Allāh! I observe prayer according to the prayer of the Messenger of Allāh ﷺ and I make no decrease in it. I prolong standing in the first two *raka'āt* in the *Maghrib* and *'Ishā'* prayers, and I shorten it in the last ones." 'Umar ؓ said, "This is what I thought of you, O Abū Ishāq!"

Then ['Umar] sent a man (or some men) with [Sa'd] to Kūfah to investigate the matter about him (from the people of Kūfah). The inquiry was conducted in every *masjid*, and all the people in these *masājid* praised him, until they entered the *masjid* of Banu 'Abbās.

A man named Usāmah bin Qatādah, whose *kunyah* was Abū Sa'dah, stood up and said, "Sa'd bin Abī Waqqāṣ did not participate in *jihād*, he did not distribute the spoils equitably, and he did not judge justly." So Sa'd said, "I shall make three supplications in regard to him: O Allāh! If this slave of Yours is a liar and seeker of notoriety, please prolong his life, lengthen his period of adversity, and afflict him with trials." (And it happened as so).

Thereafter, when the man was asked about his condition, he would say, "I am an old man afflicted with trials and overtaken by the supplication of Sa'd." 'Abdul-Mālīk bin 'Umayr said, "I saw this man with eyebrows hanging over his eyes due to his old age, and he walked aimlessly, following young girls and winking at them."²²

► Explanation

These are from the miracles (*karāmāt*), and it is what has been narrated from Jābir bin Samurah concerning the story of Sa'd bin Abī Waqqāṣ ؓ. Sa'd was known as one whose supplication was accepted; meaning, Allāh granted him a miracle, and it was that Allāh ﷻ would answer him when he made *du'ā'*.

The leader of the believers, 'Umar bin al-Khaṭṭāb, appointed him as a leader over the people of Kūfah. This is because, when the

²² *Ṣaḥīḥ al-Bukhārī* 755

Muslims conquered 'Irāq and occupied various lands, they established al-Baṣrah and Kūfah, which became the two most famous cities in 'Irāq. Then the leader of the believers appointed leaders there.

He commanded Sa'd bin Abī Waqqās over Kūfah. Then the people of Kūfah complained about him to 'Umar, such that they said he was not suitable to lead the prayers, even though he is a noble Companion and the Prophet ﷺ testified that he is in Paradise. 'Umar sent for him, and when he was present, 'Umar said, "The people of Kūfah complained about you such that they said you are not suitable to lead the prayers." So Sa'd informed him that he led them in prayer in the same way the Prophet ﷺ prayed.

And he mentioned the *'Ishā'* prayer—Allāh knows best, it is as though this was the specific prayer they were complaining about. He said, "I observe prayer according to the prayer of the Messenger of Allāh ﷺ and I make no decrease in it; so I would make the first two *raka'āt* long and the last two short." 'Umar ﷺ said to him, "This is what I thought of you, O Abū Ishāq!"

Thus, 'Umar validated him, because this is what he thought of him—he prayed well, and he led the people in prayer with the prayer of the Prophet ﷺ. Despite this, 'Umar ﷺ still investigated, because he it was his responsibility and he knew the magnitude of the responsibility. He sent men to the people of Kūfah and they asked about Sa'd, and the people praised him with good. This was until they went to the men of Masjid Bani 'Abbās.

When they asked them, a man stood and said, "As for us, then we bear witness that this man does not rule justly, he does not go out for battle, and he does not divide the spoils of war correctly." He said [Sa'd] does not go out to *jihād*, he does not distribute the war booty fairly, and he is not fair when he judges between the people. He accused him with these three accusations.

He (Sa'd bin Abī Waqqās) said, "If he says this, then I will make three supplications against him." He supplicated that Allāh would extend his life, cause him poverty, and expose him to trial. We ask Allāh for safety and security. These were three tremendous supplications. But Sa'd عليه السلام made an exception—he said, "If this slave of Yours stood to be seen and heard," meaning [he spoke] unjustly. Thus, Allāh answered his supplication.

So this man had a long life; his life was so long and he became so old that his eyebrows fell down over his eyes due to his age. And he was poor and exposed to trials, such that while he was in this condition, while he was elderly, he used to follow young girls; he would follow them in the marketplaces and wink at them. And refuge is sought with Allāh. He would say about himself, "An elderly old crazy man, afflicted by the supplication of Sa'd."

This was from the miraculous feats that Allāh honored Sa'd bin Abī Waqqās with عليه السلام.

► Benefits of this Ḥadīth

Whoever is placed in charge of the people, then surely he will not be safe from them, regardless of his status. It is a must that harms reach him. For this reason, Ibn al-Wardī started his famous poem with the following stanza:

اعتزلْ ذِكْرَ الْأَغَانِي وَالْعَزْلِ
وَقُلِ الْفَصْلَ وَجَانِبَ مَنْ هَزَلَ
وَدَعْ الذِّكْرَى لِأَيَّامِ الصَّبَا
فَلَأَيَّامِ الصَّبَا نَجْمٌ أَفْلَ

*Stay away from music and love poems
Say a decisive statement and avoid joking
Leave off remembering the youthful days
Verily the youthful days have set like stars*

He said in this poem a wise statement:

إِنَّ نِصْفَ النَّاسِ أَعْدَاءُ لِمَنْ
وُلِيَ الْأَحْكَامَ هَذَا إِنْ عَدَلَ

Verily, half of the people are enemies for the one placed in authority

This is if he is just and fair.

Also from the benefits in this *ḥadīth* is the permissibility for the oppressed to supplicate against his oppressor according to his oppression, just as Sa'd bin Abī Waqqās رضي الله عنه supplicated with these supplications against the person who oppressed him.

And from the benefits of this narration is that Allāh answers the supplication of the oppressed. For this reason, the Prophet ﷺ said to Mu'ādh bin Jabal when he sent him to Yemen and ordered him to take the *ṣakāh* from their wealth:

فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَآتَى دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

Beware of taking the best of their wealth, and fear the supplication of the oppressed, for verily, there is no barrier between it (their supplication) and Allāh.²³

Allāh will answer the supplication of the oppressed, even if it is from a disbeliever. If the person is a disbeliever who is oppressed and they supplicate against the person who oppressed them, Allāh will answer their supplication. This is because Allāh ﷻ rules with justice. He takes justice for the person who is oppressed even if he is a disbeliever, so how about if he is a Muslim?

It is permissible for the person to make exceptions in their supplication. If they make *du'a'* against a person, he can say, “O Allāh, if such-and-such happens, then do this. O Allāh if he oppressed me, then grant me justice from him, or try him with this or that;” you

²³ *Sunan Ibn Mājah* 1783

supplicate according to how much you were oppressed. Making exception in *du'a'* has come in the noble Qur'ān. Allāh ﷻ said:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ٦ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ٧ وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ٨ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ٩﴾

And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e., testifies four times) by Allāh that he is one of those who speak the truth. And the fifth [testimony] [should be] the invoking of the curse of Allāh on him if he be of those who tell a lie (against her). But it shall avert the punishment from her if she bears witness four times by Allāh, that he is the one telling a lie. And the fifth (testimony) should be that the wrath of Allāh be upon her if he is the one who speaks the truth.

[Sūrah an-Nūr 24:6-9]

Also from the benefits of this *ḥadīth*: The diligence of the leader of the believers, 'Umar ﷺ, for the citizens, and his protection for them and kindness towards them. Thus, he became known for justice and his good politics in all affairs: war, peace, religion, and worldly affairs. In reality, he was the best of the leaders after Abū Bakr; rather, he is from the good deeds of Abū Bakr ﷺ because the one who placed him in charge of the Muslims was Abū Bakr.

In summary, this *ḥadīth* has many benefits, and we will suffice with that.

And with Allāh lies all success.

Descending of Tranquility by the Recitation of Qur'ān



عَنِ الْبَرَاءِ، قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَظَئَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدُورُ وَتَدُونُ وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ تِلْكَ السَّكِينَةُ تَنْزِلَتْ لِلْقُرْآنِ.

Al-Barā' reported that a man was reciting Sūrah al-Kahf and there was a horse tied with two ropes at his side; a cloud overshadowed him, and as it began to come nearer and nearer, his horse began to take fright from it. In the morning, he went and mentioned this to the Prophet ﷺ, who said to him, “That was tranquility which came down at the recitation of the Qur'ān.”²⁴

► Explanation

Al-Barā' رَضِيَ اللَّهُ عَنْهُ narrated, “A man was reciting Sūrah al-Kahf.” Sūrah al-Kahf is between al-Isrā' and Maryam.

From the benefits of this *sūrah* is that, if a person recites it on Friday, a light will emanate from him between that Friday and the next. And there are stories in this *sūrah* that Allāh ﷻ narrated to His Messenger ﷺ.

This man was reciting the Qur'ān when he was overshadowed; meaning, something like shade covered him, as though it were a cloud. The more he recited the Qur'ān, the more this thing descended from above him, and his horse, tied by two ropes, began to move away, fleeing from what it saw. When he informed the Prophet ﷺ of this, he replied, “That was tranquility which came down at the recitation of the Qur'ān.”

²⁴ Ṣaḥīḥ Muslim 795

This is because tranquility descends when the Qur'ān is recited. If a person recites the Qur'ān, taking his time and reflecting, tranquility descends until it reaches the heart of the reciter; thus, Allāh sends the tranquility into his heart.

This story is from the miracles (*karāmāt*) of the allies (of Allāh), and Allāh's allies have miracles, but not every ally of Allāh has miracles or honors. Allāh only gives them to some of His allies; [these are] miracles or honors that make them firm and verify the truth they are upon. These miracles are affairs outside of what is normal, meaning it does not usually occur. Allāh gives this to some of His allies as an honor for them, to make them firm and to confirm the truth they are upon. At the same time, it is a miracle for the prophet this ally follows.

The scholars have mentioned that paranormal events are of three types:

1. The miracles (*mu'jizāt*) of the prophets.
2. The miracles (*karāmāt*) of Allāh's allies.
3. Humiliations from the devils, which Allāh allows to occur outside the norm upon the hands of the devils. And refuge is sought with Allāh.

The one who obtains these occurrences outside the norm is either a prophet, an ally to the Most Merciful, or an ally to the devil.

It is known that after the death of the Prophet Muḥammad ﷺ, it is impossible for a prophetic miracle to ever occur again, because prophecy has ended. This is because the Messenger of Allāh was the seal of the prophets. So there remain miracles of Allāh's allies, and activity from the devils, soothsayers, magicians, and the like.

From the signs of a miracle (*karāmah*) is that Allāh ﷻ will cause it to occur at the hand of a righteous person from the allies of

Allāh. And Allāh's allies are the pious believers, as Allāh ﷻ said:

﴿ لَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ ﴾

No doubt! Verily, [for] the allies of Allāh, no fear shall come upon them nor shall they grieve, those who believed and used to fear Allāh much.

[Sūrah Yūnus 10:62-63]

So if something outside the norm occurs from a pious, believing, righteous man known for good, it is said that this is a miracle (*karāmah*).

The third category, magic and the doing of the Shayṭān, comes from those who are worshipped besides Allāh and the allies of Shayṭān, those claiming to be from Allāh's allies. They toy with the intellects of the foolish and of the common people. You will find a person making a big turban, [having] wide sleeves, growing a long beard, dirtying his forehead on the earth to display the sign of prostration, and things like this that play on the intellects of the people. Then they utilize the devils for specific purposes: they will change into camels for him, or perhaps carry him in the air so he flies, such that some of them have been seen (in their country) in the morning on the day of 'Arafāt, then the devils carry them to join the people on Mount 'Arafāt.

They have been playing with the intellects of the people since long ago. These are devils, even if they do these things; verily, there is no honor for them. The scholars have written a great deal about honor and humiliation, and from the best of what has been written is the book *The Difference Between the Friends of the Most Merciful and the Friends of the Shayṭān* by Shaykh-ul-Islām Ibn Taymiyyah رَحِمَهُ اللهُ. He mentions many things from the miracles (*karamāt*) of Allāh's allies, and other things from the humiliation of His enemies.

He mentioned that Musaylimah the Liar came to Yamāmah from Riyāḍ, claiming to be a prophet. He came to a people and they said to him, “We have a well in a cave with only a little of its water remaining.” They requested for him to come to it so he could bless it as the Prophet ﷺ would when they complained to him of having little water, and the water would flow from between his fingers. So Musaylimah went to the well. They said, “It spits out the water in it, and when it spits out the water, the water present sinks.”

They expected the water to increase and flow, so Allāh showed them a sign to disprove this man, and there is no doubt this was outside of the norm. It is not normal for a person to cause water to come from a well. But when the water began to flow, it sank into the ground, and this was humiliation upon him.

At any rate, if you see a person doing a feat outside the norm, if he is a pious believer known for righteousness and uprightness, then this is a miracle (*karāmah*) of the allies of Allāh. But if he is not a pious believer, then this is from the Shayṭān, or it is magic deluding the eyes of the people. Magic can beguile the eyes, such that you see something which is still moving as standing still.

This was the situation of Pharaoh’s magicians when they threw down normal ropes and placed magic upon the people’s eyes so the valley appeared to be filled with snakes. This was to the extent that Mūsā عليه السلام felt fear. Thus, Allāh ﷻ revealed to him to throw his staff.

﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾

So he threw his staff, and suddenly it was a serpent manifest.

[*Sūrah ash-Shu‘arā’* 26:32]

[It became] an enormous snake that began to move over their

Descending of Tranquility by the Recitation of Qur'ān

ropes, and his staff seized all of them. They knew he was truthful because it consumed all of their magic.

In summary, this shade that occurred for the reciter and the one reciting Sūrah al-Kahf was a miracle (*karāmah*) for him, and a testimony from Allāh ﷻ that this Qur'ān brings tranquility to those who read and recite it.

We ask Allāh ﷻ to benefit us and you with it, to make it an argument for us, and to lead us to the gardens of bliss.

The Leper, The Bald Man, and the Blind Man



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَفْرَعَ وَأَعْمَى بَدَأَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا فَأَتَى الْأَبْرَصَ فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ لَوْ أَنَّ حَسَنَ وَجِلْدِي حَسَنًا فَقَالَ أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْإِبِلُ أَوْ قَالَ الْبَقَرُ هُوَ شَيْءٌ فِي ذَلِكَ إِنَّ الْأَبْرَصَ وَالْأَفْرَعَ قَالَ أَحَدُهُمَا الْإِبِلُ وَقَالَ الْآخَرُ الْبَقَرُ فَأُعْطِيَ نَاقَةً عَشْرَاءَ فَقَالَ يُبَارِكُ لَكَ فِيهَا.

وَأَتَى الْأَفْرَعَ فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَذَا قَدْ قَدَرَنِي النَّاسُ قَالَ فَمَسَحَهُ فَذَهَبَ وَأُعْطِيَ شَعْرًا حَسَنًا قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْبَقَرُ قَالَ فَأَعْطَاهُ بَقْرَةً حَامِلًا وَقَالَ يُبَارِكُ لَكَ فِيهَا وَأَتَى الْأَعْمَى فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي فَأُبْصِرُ بِهِ النَّاسُ قَالَ فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْعَنَمُ فَأَعْطَاهُ شَاةً وَالِدًا فَأَنْتَبَحَ هَذَانِ وَوَلَدَ هَذَا فَكَانَ لِهَذَا وَاِدٍ مِنْ إِبِلٍ وَلِهَذَا وَاِدٍ مِنْ بَقَرٍ وَلِهَذَا وَاِدٍ مِنْ عَنَمٍ.

ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِي الْجِبَالُ فِي سَفَرِي فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي فَقَالَ لَهُ إِنَّ الْخُفُوقَ كَثِيرَةٌ فَقَالَ لَهُ كَأَنِّي أَعْرِفُكَ أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللَّهُ فَقَالَ لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ فَقَالَ إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ.

وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلُ مَا قَالَ لِهَذَا فَرَدَّ عَلَيْهِ مِثْلُ مَا رَدَّ عَلَيْهِ هَذَا فَقَالَ إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ وَأَتَى الْأَعْمَى فِي صُورَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِي الْجِبَالُ فِي سَفَرِي فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاءَ أَتَبْلُغُ بِهَا فِي سَفَرِي

فَقَالَ قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصَرِي وَفَقِيرًا فَقَدْ أَغْنَانِي فَخُذْ مَا شِئْتَ فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ فَقَالَ أُمْسِكْ مَا لَكَ فَإِنَّمَا ابْتُلِيتُمْ فَقَدْ رَضِيَ اللَّهُ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ.

Abū Hurairah رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying:

There were three people from the Children of Israel: one suffering from leprosy, the other afflicted with baldness, and the third afflicted with blindness. Allāh decided to test them, so He sent an angel to the one suffering from leprosy, and the angel said, “Which thing do you like most?” The leper said, “Beautiful color and fine skin, and removal of that which makes me detestable in the eyes of the people.” The angel wiped him and his illness was no more, and he conferred upon him beautiful color and beautiful skin.

The angel then said, “Which property is most beloved to you?” The man said, “Camels,” (or he said cows; the narrator is doubtful about it). Thus, he was given a she-camel in an advanced stage of pregnancy. The angel said, “May Allāh bless you in this.”

Then the angel came to the bald person and said, “Which thing do you like most?” The bald man said, “Beautiful hair and that (this baldness) may be removed from me, because it makes me detestable in the eyes of the people.” The angel wiped his body and his illness was removed, and he was bestowed with beautiful hair. Then the angel said, “Which wealth do you like most?” The man said, “The cow.” And he was given a pregnant cow. The angel said, “May Allāh bless you in this.”

Then the angel came to the blind man and said, “Which thing do you like most?” The blind man said, “[That] Allāh should restore my eyesight so I am able to see the people.” The angel wiped his body and Allāh restored his eyesight. The angel said, “Which

wealth do you like most?" The man said, "Sheep." So he was given a pregnant sheep that gave birth to young ones.

And it so happened that the first man had a valley abundant with camels, and the second man had a valley abundant with cows, and the third man had a valley abundant with sheep.

The angel then came to the cured leper, [appearing] in the form the leper had before he was cured. [The disguised angel] said, "I am a poor person and my provision has run short in my journey, and there is none to take me to my destination except with the help of Allāh and then your favor. I beg of you, in His name Who gave you fine color, fine skin, and wealth, to grant me one camel to help me reach my destination." [The cured leper] responded, "I have many responsibilities to discharge."

Thereupon [the disguised angel] said, "I believe I recognize you. Were you not suffering from leprosy and the people hated you, and you were poor and Allāh conferred wealth upon you?" [The cured leper] said, "I have inherited this property from my forefathers." Thus [the disguised angel] said, "If you are a liar, may Allāh return you to your previous condition."

[The angel] then came to the one who used to be bald, [appearing] in the form the bald man had before he was cured, and the angel said to him the same thing he had said to the former leper, and [the cured bald man] gave him the same reply [the cured leper] had given him. [The disguised angel] said, "If you are a liar, may Allāh return you to your previous condition."

Then the angel came to the [cured] blind man, appearing in the form the blind man had before he was cured. [The disguised angel] said, "I am a destitute person and a wayfarer. My provision has run short, and today there is no way to reach my destination but with the help of Allāh and then with your help; and I beg of you, in the (name) of the One Who restored your eyesight, to give

me a sheep by which I should be able to make my provisions for the journey.”

[The cured blind man] said, “I was blind and Allāh restored my eyesight to me; take whatever you like and leave whatever you like. By Allāh, I shall not stand in your way today for what you take for the sake of Allāh.” Thereupon, the angel said, “Keep your possessions. I was only testing the three of you. Allāh is well-pleased with you and He is angry with your two companions.”²⁵

► Explanation

[Regarding] his statement, “There were three people from the Children of Israel,” Israel is Ya’qūb bin Ishāq bin Ibrāhīm عليه السلام; and Ishāq is the brother of Ismā’īl. And Mūsā, Hārūn, and ‘Isā were all prophets from the Children of Israel. All of them are from the offspring of Ishāq عليه السلام.

Ismā’īl is the brother of Ishāq; they (the Children of Israel) and the Arabs are cousins. A lot of information has come concerning the Children of Israel, and it is of three categories: that which comes in the Qur’ān, that which comes in the authentic Sunnah, and that which comes from their own scholars.

As for [what comes from] the first and second categories, then there is no doubt it is the truth, and there is no doubt it is accepted, such as the statement of the Exalted:

﴿أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذِ
قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾

Have you not thought about the group of the Children of Israel after (the time of) Mūsā? When they said to a prophet of theirs, “Appoint for us a king and we will fight in Allāh’s Way.”

[Sūrah al-Baqarah 2:246]

²⁵ Ṣaḥīḥ Muslim 2964

And from the Sunnah is the likes of this *ḥadīth* [about the leper, the bald man, and the blind man] narrated by Abū Hurairah from the Prophet ﷺ.

That which is narrated from their priests and scholars is of three categories:

First: That which the legislation declares as false; thus, [such narrations] are false and it is obligatory to reject them. This occurs often from the Israeli narrations in the *tafsīr* of the Qur'ān. Many Israeli narrations that the legislation declares as false have been [included] in the *tafsīr* of the Qur'ān.

Second: That which the legislation declares as truthful; [these narrations] are accepted, not because it is an Israeli narration, but because the legislation verifies it and declares it truthful.

Third: That which the legislation does not affirm nor deny; no position is taken in regard to these narrations, and they are not confirmed or denied. If we verify them while they may be false, we would have affirmed falsehood, and if we deny them while they may be truthful, then we would have denied the truth. For this reason, we take no position, and there is no harm for the one who uses them to incite and warn.

In this *ḥadīth*, the Prophet ﷺ mentioned these three from the Children of Israel whom Allāh ﷻ tested with afflictions in their bodies. One of them was afflicted with leprosy, the second with baldness, and the third with blindness. Thus, Allāh ﷻ wanted to test them and try them, because Allāh ﷻ tests His slaves however He wills to see if they will be patient or become discontented if they are tried with harm, or if they will be grateful or tightfisted if they are tried with ease.

Therefore, Allāh sent an angel to them, who came to them and asked, "What thing is most beloved to you?" He began with

The Leper, the Bald Man, and the Blind Man

the leper, saying to him, "What thing is most beloved to you?" The leper said, "Beautiful color and fine skin, and removal of that which makes me detestable in the eyes of the people." This is because the most important thing to the people is health and being free from deformities, especially the deformities hated by the people. So the angel rubbed him and he was cured by the permission of Allāh; his leprosy was removed and he was granted beautiful color and beautiful skin.

Then the angel said to him, "What wealth is most beloved to you?" The leper said either camels or cows. From what is apparent, he said camels, because in the story the bald man was given cows. So, he was given a pregnant she-camel. The angel said to him, "May Allāh bless you with it." So his leprosy was gone, and his physical defect was gone, and the angel supplicated for Allāh to bless this she-camel for him.

Then the angel went to the bald man and asked, "What thing is most beloved to you?" The bald man replied, "Beautiful hair and removal of that which makes me detestable in the eyes of the people." Thus, the angel rubbed him and gave him beautiful hair. The angel said to him, "What wealth is most beloved to you?" He replied, "Cows." So the angel gave him a pregnant cow and said, "May Allāh bless you with it."

As for the blind man, the angel went to him and said, "What thing is most beloved to you?" The blind man replied, "That Allāh returns my sight to me so I may see the people."

Ponder over this statement of the blind man. He only asked for eyesight which would allow him to see the people. As for the leper and the bald man, they each wanted something beyond what they needed, because the leper said, "Beautiful skin, and beautiful color," and the bald man said, "Beautiful hair." This was not merely a request for skin, hair, or color; rather, they desired something more than this. As for the blind man, he was detached

from the world, so he only asked for sight to allow him to see.

Then the angel asked him, "What wealth is most beloved to you?" He replied, "Sheep." This is from his detachment from this world. He did not desire camels or cows; rather, he asked for sheep, and the value of sheep is nothing compared to camels and cows. Thus, he was given a pregnant sheep and the angel said to him, "May Allāh bless you with it."

Allāh blessed the first man with his camels, the second man with his cows, and the third man with his sheep, and each one of them had a valley full of what they had been given.

Then this angel came to the [cured] leper in [the cured leper's] (previous) image and appearance—an unpleasant tattered appearance, wearing the clothes of a poor man. [The disguised angel] said to him, "Verily, I am a poor man and a traveler, and I have lost my means of travel, so I have no one to help me reach my destination except Allāh and then you." [The disguised angel] sought [the cured leper's] help by mentioning his poor state, that he was traveling, and that he had lost the means to reach his family, and no one could help him except Allāh and then [the cured leper].

[The disguised angel] said to him, "I ask you, by the One Who gave you beautiful skin and wealth, to grant me one camel so I may complete my journey." But [the cured leper] replied to him, "I have many responsibilities." He was stingy, despite having a valley full of camels, so he said, "I have many responsibilities."

From this it is apparent (and Allāh knows best) that he did not give [the angel] any of the camels. And this man [the disguised angel] was most deserving, because the traveler and the poor person whose means of travel have been cut off are the most deserving of wealth. Despite this, [the cured leper] made an excuse. So the angel mentioned to him his previous condition. He said, "Didn't you have leprosy and the people despised you, and you were poor,

and Allāh gave you wealth, beautiful skin, and beautiful color?” But (and refuge is sought with Allāh) he replied, “Verily, I inherited this from my ancestors.” Thus, he denied the favor of Allāh.

The angel said to him, “If you are lying, may Allāh return you to your previous condition.” Thus, Allāh returned him to his previous condition of poverty and leprosy, and it is apparent that Allāh answered the supplication of this angel. “If you are lying” was a supplication with a condition; it was not doubt. Thus, if the condition is affirmed, the request is achieved.

Then [the disguised angel] went to the bald man, saying to him the like of what he said to the leper, and [the cured bald man] gave the same response as the leper. The angel said to him, “If you are lying, may Allāh return you to your previous condition.”

The angel came to the [cured] blind man and mentioned the favors of Allāh upon him. He said to him, “You were blind and Allāh returned your sight to you, and you were poor and Allāh gave you wealth.” So the angel affirmed the favors of Allāh upon him and [the cured blind man] said, “Take whatever you like and leave whatever you like. By Allāh, I shall not stand in your way today for what you take for the sake of Allāh.” Meaning, I will not prevent you or make it difficult upon you by preventing you from taking any of my sheep for the sake of Allāh ﷻ. Look at his gratitude for and acknowledgment of the favor!

The angel said to him, “Keep your possessions. I was only testing the three of you. Allāh is well-pleased with you and He is angry with your two companions.” This is proof that this story was well-known amongst the people, thus the angel said, “He is angry with your two companions.”

Therefore, [the cured blind man] kept his wealth and remained in his good condition as Allāh blessed him with eyesight. As for the other two, then what is apparent is that Allāh returned them to

their previous conditions of poverty and physical affliction. And refuge is sought with Allāh.

This is proof that thanking Allāh for His favor is from the reasons for the person keeping the favor and receiving an increase, as Allāh ﷻ said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

And [remember] when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you are thankful, indeed, My punishment is severe."

[Sūrah Ibrāhīm 14:7]

In this story, there are signs from the signs of Allāh ﷻ.

From the signs: Affirming the existence of the angels. The angels are from the world of the unseen. Allāh created them from light and gave them strength to fulfill the command of Allāh. He gave them the desire to obey Allāh, so they do not disobey Allāh in what He commands them, and they do what they are commanded.

From the signs: The angels can appear in human form, as the angel came to these three men in their [human] forms the second time he came.

From the signs: The angels can take the form of specific individuals, as the angel came in the form of the leper, the bald man, and the blind man the second time he came to each of them.

From the signs: It is permissible to test the people by coming to them in a specific form to try them, as this angel came in the form of a poor man with physical affliction in order to coax compassion from these three, despite the angels not being capable of affliction with physical deformities (from what is apparent, and

The Leper, the Bald Man, and the Blind Man

Allāh knows best). But Allāh ﷻ caused him to come in this form in order to test them.

From the signs: The angel rubbed the leper, the bald man, and the blind man once, and Allāh removed the affliction from them with this rub. If Allāh desires a thing, He says, “Be,” and it is; so if Allāh wants, He will remove the physical affliction from them. But Allāh made this a test and trial for them.

From the signs: Allāh can bless a person with wealth such that he amasses a great deal, as these three individuals each attained a valley full of camels, cows, and sheep. And this is from the blessing of Allāh ﷻ.

From the signs: The children of Ādam vary in their gratitude for the favors of Allāh and [they vary] in the benefits they give to the people. As for the leper and the bald man, Allāh gave them wealth, but they denied Allāh’s favors. They said, “We only inherited this from our ancestors,” and they were lying about that, because they had been poor and Allāh gave them wealth. As for the blind man, he thanked Allāh for His favor and acknowledged His virtue. For this reason, Allāh gave him success and guided him. And [the cured blind man] said to the angel, “Take what you want and leave what you want.”

From the signs: Affirming pleasure and anger for Allāh ﷻ, and these are both attributes that must be affirmed for our Lord ﷻ, because He has described Himself with them.

In the noble Qur’ān, He mentioned His pleasure:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

Allāh is pleased with them and they are pleased with Him.

[Sūrah at-Tawbah 9:100]

And in the noble Qur'an:

﴿سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

Allāh's wrath fell upon them and in torment they will abide.

[*Sūrah al-Mā'idah* 5:80]

And in the noble Qur'an (He mentions) anger:

﴿وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾

The wrath and the curse of Allāh are upon him.

[*Sūrah an-Nisā'* 4:93]

Ahl as-Sunnah wal-Jamā'ah believe in these attributes and the likes, as Allāh has affirmed them for Himself in reality as they are, but they do not resemble the attributes of the creation. Just as Allāh does not resemble the creation, His attributes also do not resemble those of the creation.

► Benefits of this Ḥadīth

There were amazing signs among the Children of Israel; the Prophet ﷺ transmitted their information and these signs to us so we could be warned. And [he transmitted] the likes of the narration of the three men who took refuge in the cave and a boulder from the mountain fell, trapping them in the cave; unable to exit, each one of them sought help [from Allāh] by way of their righteous actions.

Thus, the Prophet ﷺ narrated to us the information of the Children of Israel containing lessons and warnings. It is upon us to learn from this *ḥadīth* in order to be grateful for Allāh's favors, to acknowledge the virtue, and to fulfill what is upon him concerning his wealth, as this is from the means of it remaining and being blessed.

And with Allāh lies success.

The Boy and the Magician



وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: كان ملك فيمن كان قبلكم، وكان له ساحرٌ، فلما كبر قال للملك: إني قد كبرت فابعث إلى غلاماً أعلمه السحر؛ فبعث إليه غلاماً يعلمه، وكان في طريقه إذا سلك راهبٌ، فقعده إليه وسمع كلامه فأعجبه، وكان إذا أتى الساحر مر بالراهب وقعد إليه، فإذا أتى الساحر ضربه، فشكا ذلك إلى الراهب فقال: إذا خشيت الساحر فقال: حبسني أهلي، وإذا خشيت أهلك فقل: حبسني الساحر.

فبينما هو على ذلك إذ أتى على دابة عظيمة قد حبست الناس فقال: اليوم أعلم أساحر أفضل أم الراهب أفضل؟ فأخذ حجراً فقال: اللهم إن كان أمر الراهب أحب إليك من أمر الساحر فاقتل هذه الدابة حتى يمضي الناس، فرماها فقتلها ومضى الناس، فأتى الراهب فأخبره. فقال له الراهب: أي بني أنت اليوم أفضل مني، قد بلغ أمرك ما أرى، وإنك ستبتلى، فإن ابتليت فلا تدل علي.

وكان الغلام يرى الأكمه والأبرص، ويداوي الناس من سائر الأدواء. فسمع جليس للملك كان قد عمي، فأتاه بهدايا كثيرة فقال: ما هأ هنا لك أجمع إن أنت شفيتني، فقال: إني لا أشفي أحداً إنما يشفي الله تعالى، فإن آمنت بالله دعوت الله فشفاك، فآمن بالله تعالى فشفاه الله تعالى، فأتى الملك فجلس إليه كما كان يجلس فقال له الملك: من ردّ عليك بصرك؟ فقال: ربي قال: ولك رب غيري؟ قال: ربي وربك الله، فأخذه فلم يزل يعذبه حتى دل على الغلام، فجئ بالغلام فقال له الملك: أي بني قد بلغ من سحرك ما تبرئ الأكمه والأبرص وتفعل وتفعل فقال: إني لا أشفي أحداً، إنما يشفي الله تعالى، فأخذه فلم يزل يعذبه حتى دل على الراهب؛ فجئ بالراهب فقبل له: ارجع عن دينك، فأبى، فدعا بالمنشار فوضع المنشار في مفرق رأسه، فشقه حتى وقع شقاه، ثم جيء بجليس الملك فقبل له: ارجع عن دينك فأبى، فوضع المنشار في مفرق

رأسه، فشقه به حتى وقع شقاه.

ثم جيء بالغلام فقيل له ارجع عن دينك فأبى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل فقال: اللهم اكفنيهم بما شئت، فرجف بهم الجبل فسقطوا، وجاء يمشي إلى الملك، فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله تعالى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به فاحملوه في قرقور وتوسطوا به البحر، فإن رجع عن دينه وإلا فاقتلوه، فذهبوا به فقال: اللهم اكفنيهم بما شئت، فانكفأت بهم السفينة فغرقوا، وجاء يمشي إلى الملك. فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله تعالى. فقال الملك إنك لست بقاتلي حتى تفعل ما أمرك به.

قال: ما هو؟ قال: تجمع الناس في صعيد واحد، وتصلبني على جذع، ثم خذ سهماً من كنانتي، ثم ضع السهم في كبد القوس ثم قل: بسم الله رب الغلام ثم ارمني، فإنك إن فعلت ذلك قتلتني. فجمع الناس في صعيد واحد، وصلبه على جذع، ثم أخذ سهماً من كنانته، ثم وضع السهم في كبد القوس، ثم قال: بسم الله رب الغلام، ثم رماه فوق السهم في صدغه، فوضع يده في صدغه فمات. فقال الناس آمنا برب الغلام، فأتى الملك فقيل له: أرايت ما كنت تحذر قد والله نزل بك حذرک. قد آمن الناس. فأمر بالأخدود بأفواه السكك فخذت وأضرم فيها النيران وقال: من لم يرجع عن دينه فأقحموه فيها أو قيل له: اقتحم، ففعلوا حتى جاءت امرأة ومعها صبي لها، فتقاعست ان تقع فيها، فقال لها الغلام: يا أماه اصبري فإنك على الحق.

Ṣuḥaib رضي الله عنه reported that the Messenger of Allāh ﷺ said:

There lived a king before you, and he had a court magician. As the magician grew old, he said to the king, "I have grown old; send me a young boy so I may teach him magic." The king sent him a young boy so he could teach him magic.

On his way (to the magician), the young boy met a monk; he sat with him and listened to his speech, and [the boy] was impressed

The Boy and the Magician

with him. It became his habit that, on his way to the magician, he would meet the monk and sit with him, and he would come to the magician (late), so the magician used to beat him. He complained about this to the monk, who said to him, "When you feel afraid of the magician, say, 'Members of my family detained me.' And when you fear your family, say, 'The magician detained me.'"

It so happened that a huge beast came and blocked the way of the people, so the young boy said, "I will know today if the magician or the monk is better." He picked up a stone and said, "O Allāh, if the way of the monk is dearer to You than the way of the magician, bring death to this animal so the people may move about freely." He threw the stone at it and killed it, and the people began to move about freely.

He then went to the monk and told him this story. The monk said, "Son, today you are superior to me. You have reached a stage where I feel that you will soon be put to trial, and in case you are put to trial, do not reveal me." That young boy began to heal those born blind and the lepers, and he began to cure people from all kinds of illnesses.

When a courtier of the king who had gone blind heard about him, he came to the boy with numerous gifts and said, "If you cure me, all these things will be yours." The boy said, "I myself do not cure anyone. It is Allāh ﷻ alone Who cures, and if you affirm faith in Allāh, I shall also supplicate to Allāh to cure you." This courtier affirmed his faith in Allāh and Allāh cured him.

The courtier came to the king and sat by his side as he used to sit before. The king said to him, "Who restored your eyesight?" He said, "My Lord." Thereupon the king said, "Do you have another lord besides me?" The courtier said, "My Lord and your Lord is Allāh." So the king tortured him until he revealed the young boy.

The young boy was then summoned, and the king said to him, "O

boy, it has been conveyed to me that you have become so proficient in magic that you cure the blind and the lepers, and you do such-and-such.” The boy replied, “I do not cure anyone; it is Allāh alone Who cures,” so the king took hold of him and tortured him until he revealed the monk.

The monk was summoned and it was said to him, “You should turn back from your religion.” But he refused. The king sent for a saw, placed it in the middle of the monk’s head, and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him, “Turn back from your religion.” He, too, refused, and the saw was placed in the middle of his head and he was torn into two parts.

Then the boy was sent for and it was said to him, “Turn back from your religion.” He refused. The king then handed him over to a group of his courtiers, and said to them, “Take him to such-and-such mountain; make him climb it and, when you reach its peak, ask him to renounce his faith. If he refuses to do so, push him to his death.”

So they took him and made him climb the mountain, and he said, “O Allāh, save me from them in any way You like,” so the mountain began to shake and all the courtiers fell down (dead), and that young boy came walking to the king. The king said to him, “What happened to your companions?” He said, “Allāh has saved me from them.”

He again handed him to some of his courtiers and said, “Take him on a boat, and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion, throw him (into the water).” So they took him and he said, “O Allāh, save me from them in any way You like.” The boat turned upside down, and they all drowned except the young boy, who came walking to the king.

The king said to him, “What happened to your companions?” He said, “Allāh has saved me from them,” and he said to the king, “You cannot kill me until you do what I command you to do.” The king asked, “What is that?” He said, “Gather all the people in one place and tie me to a tree trunk. Then take an arrow from my quiver and say, ‘With the name of Allāh, the Lord of the boy,’ and shoot me. If you do that, you will be able to kill me.”

The king called the people to an open field and tied the young boy to a tree trunk. He took an arrow from his quiver, fixed it in the bow, and said, “With the name of Allāh, the Lord of the young boy,” and he shot the arrow and it hit the boy’s temple. The young boy placed his hand where the arrow had hit him and died.

The people then said, “We believe in the Lord of this young boy.” The king was told, “Do you see that what you were afraid of, by Allāh, has taken place; all the people have believed.” The king then commanded that trenches be dug and fires lit in them, and he said, “He who will not turn back from his religion, throw him into the fire,” or the person would be ordered to jump into it.

They did so until a woman came with her child. She felt hesitant about jumping into the fire. The child said to her, “O mother! Endure (this ordeal), for you are on the right path.”²⁶

► Explanation

This *ḥadīth* contains an amazing story. A king from the previous nations had a magician. This king made this magician part of his entourage so he could benefit from him, even at the expense of the religion, because this king was not concerned about anything except what benefited him. He was a tyrannical king who forced the people to worship him, as shall come at the end of this narration.

²⁶ *Ṣaḥīḥ Muslim* 3005

When this magician became old, he said to the king, "Verily, I have become old; send me a youth so I may teach him magic." A youth was chosen because the youth take an interest in studying, and by teaching the youth and studying, the knowledge will remain and they will not forget.

For this reason, learning while young has two great benefits; rather, it has even more.

The first benefit: In most cases, the youth are quicker to memorize than the elders, because the minds of the youth are clear; they do not have problems or issues requiring their attention.

The second benefit: What is memorized by the youth remains and what is memorized by the elders is forgotten; thus, it is from the wise statements prevalent among the people:

الْعِلْمُ فِي الصَّبَرِ كَالنَّقْشِ فِي الْحَجَرِ.

Knowledge during youth is like an inscription in stone.

It does not go away.

The third benefit: If the youth seizes knowledge in the beginning, the knowledge becomes like his natural disposition and character. It becomes instinctive; he was raised upon it and he becomes old upon it.

This magician had put forth many years and had a lifetime of experience, with knowledge of many things. So he requested that the king choose a youth to whom he could teach magic. Thus, the king sent a youth to him and he taught him, but Allāh ﷻ wanted good for this youth!

One day, this youth passed by a monk. He listened to the monk and he was impressed with his speech, because the monk—meaning

The Boy and the Magician

the worshipper who worships Allāh ﷻ—only speaks with good. And the monk may also be a scholar; but in most cases, most of his time is spent in worship. Thus, he is called by what he does the most, which in this case is worship.

The important point is that the boy was impressed with him. It became that when the youth would leave from his family, he would sit with the monk, causing him to be late in meeting the magician. The magician began to beat him, asking him why he was late.

The youth complained to the monk about the magician beating him when he was late. So the monk gave him a solution, saying, “When you go to the magician and you fear he will punish you, say, ‘My family held me up,’ and when you go to your family, say, ‘The magician held me up.’ This will save you from both of them.” Allāh knows best, it is as though the monk told him to do this even though it was a lie; perhaps he saw that the benefit outweighed the evil of lying. It is possible this was his interpretation.

So the boy did this. He would go to the monk and listen to him, then he would go to the magician. If the magician wanted to punish him for being late, he would say, “My family delayed me.” And when he returned to his family after staying late with the monk, he would say to them, “The magician delayed me.”

One day, he passed by a great animal, and this narration does not specify what kind of animal it was. The animal was blocking the people such that they were not able to pass. This youth wanted to know if the monk or the magician was better, so he took a rock and supplicated to Allāh ﷻ, saying, “If the monk is better, kill the animal with this rock.” So he threw the rock and killed the animal.

Consequently, the boy knew the monk was better than the magician. This is something about which there is no doubt, because the magician is either an aggressive oppressor or a disbelieving pagan. If he utilizes the devils to aid his magic, and he

draws near to them, worships them, supplicates to them, and seeks their help, he is a disbelieving pagan. If he does not do this, but he oppresses the people with medicine that contains magic, then he is an oppressor and an aggressor. As for the monk, he worshipped Allāh upon clarity, so he was guided; even if he had some ignorance and misguidance with him, his intention was good.

The important point is that the boy informed the monk of what occurred, so the monk said to him, "Today you are better than me." This is because the boy supplicated to Allāh and Allāh answered his supplication, and this is from Allāh's blessings upon his slave. If a person has doubts about an affair and he requests a sign from Allāh to clarify the affair, and then Allāh clarifies it to him, this is from Allāh's favors.

Thus, *Istikhārah* prayer was legislated for the person who has an important matter and finds it difficult to decide if his desire to do it or his reluctance to do it is better. So he seeks guidance in deciding from Allāh, and if he prays the *Istikhārah* prayer with truthfulness and faith, then Allāh will grant him direction to that which is better—proceeding with the action or abandoning it. This will either occur by something being placed in his heart to make it open to this, by seeking the counsel of someone, or by other means.

It was from the miracles (*karāmāt*) granted to this boy that he would heal the blind and the leper, meaning he would supplicate for them and they would become healed. This was from the miracle (*karāmah*) of Allāh for him. And this was not similar to ʿĪsā, the son of Maryam, who would rub the disabled and they would become healed; rather, this boy would supplicate to Allāh and Allāh would answer his supplication, so the lepers and blind would become healed by his supplication.

The monk informed the boy that he would be tested, meaning he

The Boy and the Magician

would be put to trial, and the monk requested that he not reveal him if the boy was put to trial. And the supplication of this young boy was accepted when he supplicated to Allāh.

There was a man from the entourage of the king who was blind, so he brought many gifts to the boy upon hearing of him. He said to the boy, "This is all for you, if you heal me." The boy responded, "The only One who heals is Allāh." Look at this faith. He was not deceived by himself and he did not claim that he was the one who healed the sick; rather, he said, "The only One who heals is Allāh ﷻ."

This is similar to some things that occurred with Shaykh-ul-Islām Ibn Taymiyyah رحمه الله. A man came to him who was possessed by a *jinn*, so the Shaykh recited upon him, but the *jinn* did not exit him. Thus, Shaykh-ul-Islām began to beat him severely on his neck until the Shaykh's hand began to hurt from the beating. So the *jinn* began to speak from inside the man. He said, "I will exit as an honor for the Shaykh!!" The Shaykh responded to him, "Don't exit for my honor, but exit in obedience to Allāh and His Messenger." He did not want the virtue to be for him; rather, the virtue belongs to Allāh in the beginning and the end.

Consequently, the *jinn* left, and when the man woke, he said, "What has brought me in the presence of the Shaykh?!" This is because when he was possessed, perhaps he was in his home or taken somewhere. They (the Shaykh and his student) said, "*Subhān Allāh!* You did not feel the beating you endured?" He said, "I did not feel it, or any pain." So they informed him of what happened and the man was cured.

The point is that the people of knowledge and faith do not attribute Allāh's favors to themselves; rather, they only attribute it to their Guardian, Allāh.

The boy said to the courtier, "If you believe in Allāh, I will

supplicate to Allāh for you.” Thus, the man believed, and the boy supplicated for his Lord to cure him, so Allāh cured him and he was able to see. The man went to the king’s gathering and sat with him as normal, and he brought the boy and informed the king of what had occurred.

Consequently, the king punished the boy severely. He said, “Who has taught you this thing?” And the monk had previously said to the boy, “Verily, you will be tested, so when you are tested, do not inform them about me.” But perhaps the boy was not able to be patient, so he informed the king of the monk.

This king was a tyrant, and refuge is sought with Allāh; he punished his companion who used to be blind and believed by way of the young boy’s *da’wah*. He severely punished him because he said, “I believe in Allāh.” The king said, “Do you have a lord other than me?” And refuge is sought with Allāh.

When the monk was revealed, he was brought forth, and a monk is a worshipper who worships Allāh. He was commanded to say the king was his lord, but he refused to turn away from his religion. Thus, a saw was brought forward and he was sawed from [the top of] his head, cutting his body in two. They started with his head, then his neck, then his back, until he was in two parts—half of his body over here and the other half of his body over there. But that did not dissuade him from his religion. He refused to apostate and he was pleased to be killed in this manner, and he did not abandon his religion; *māshā’ Allāh!*

Then they brought forward the man who used to be blind, the man who used to sit in the company of the king, who had believed in Allāh and disbelieved in the king. They told him to leave his religion and he refused, so they did to him as they did to the monk. But this did not cause him to abandon his religion. This is proof that it is upon the person to be patient and seek a reward.

But is it obligatory for the person to be patient upon being killed, or is it permissible for him to say a statement of disbelief, and will this not harm him because he was forced to say it? This [matter] has detail. If the affair is connected to himself [only], then he has a choice: if he wants, he can say the statement of disbelief out of compulsion, to protect himself while his heart is content with faith; and if he wants, he can remain firm and refuse to say the statement of disbelief even if this means he is killed. This is if the affair returns to the person himself.

As for if the affair is connected to the religion (meaning that if he disbelieves while he is in front of the people—even if this is only with a statement while faith remains in his heart—the people will disbelieve as a result) then it is not permissible for him to say this statement of disbelief. Rather, it is obligatory for him to remain firm even if he is killed, as is the case with *jihād* in the cause of Allāh. The *mujāhid* fights even if he will be killed, because he wants the statement of Allāh to be the highest. So if he is in front of the people and is forced to say a statement of disbelief, it is not permissible for him to do so, especially during times of tribulation; rather, it is upon him to be patient, even if he will be killed.

An example of this is what occurred to Imām Aḥmad bin Ḥanbal رحمته الله, when he was tried with the well-known great trial of saying the Qur'ān was created and not the speech of Allāh. He was harmed and rebuked, such that he was dragged by a mule in the market. The Imām of Ahl as-Sunnah was dragged by a mule in the market and beaten with a whip until he fainted. But each time he awoke, he said, “The noble Qur'ān is the speech of Allāh, not created.”

He did not allow himself to say the statement of disbelief, although he was being forced to do so, because the people were watching to see what Imām Aḥmad would say. If he had said the Qur'ān is created, all of the people would have said the Qur'ān

is created, and the religion would have been corrupted. Instead, he ransomed himself for the religion and he was patient, seeking the reward from Allāh, and the good result was for him, and all praises belong to Allāh.

That ruler died, and the next ruler after him died, and Allāh brought a righteous ruler who honored Imām Aḥmad tremendously. So Imām Aḥmad did not die until Allāh made him pleased to speak the truth with a loud voice and the people said the truth with him. The enemies of Allāh were defeated, and all praises belong to Allāh. This is proof that the good ending is for the patient, and success lies with Allāh.

The boy refused to abandon his religion, so the king gave him to a group of his companions and told them to take him to such-and-such mountain (a mountain known to them), to its highest peak. He told them, "When you reach the peak of the mountain, throw him off." This was so he could fall from the top of the mountain and die; after they gave him one more chance to abandon his religion and he would not do so, they would throw him off.

When they reached the top of the mountain, they requested that he abandon his religion, but he refused. This is because faith had been cemented in his heart and it was not possible for it to waver or shake. When they decided to throw him off the mountain, he said, "O Allāh, save me from them in any way You like." [This is] a supplication of a believer in distress: "O Allāh, save me from them in any way You like," meaning, as You will, and he did not specify. Thus, Allāh shook the mountain and [the king's companions] fell and died.

The boy returned to the king, and the king said to him, "What happened to your companions?" The boy said, "Allāh has saved me from them." Then the king gave him to another group and ordered them to take a ship onto the ocean, and when they reached the middle of the ocean, to tell the boy to abandon his religion; if

The Boy and the Magician

he did not do so, they should throw him into the ocean.

When they reached the middle of the ocean, they told him to abandon his religion—which was belief in Allāh ﷻ—and he said to them, “No!” Then the boy said, “O Allāh, save me from them in any way You like.” So the boat turned over and [the king’s companions] drowned while Allāh saved the boy.

Then he returned to the king. The king said, “Where are your companions?” So he informed the king of what happened and he said to the king, “You cannot kill me until you do what I command you to do.” The king asked, “What is that?” He said, “Gather all the people in one place and tie me to a tree trunk; then take an arrow from my quiver and say, ‘With the name of Allāh, the Lord of the boy,’ and shoot me. If you do that, you will be able to kill me.”

The king called the people to an open field and tied the young boy to a tree trunk. He removed an arrow from his quiver, fixed it in the bow, and said, “With the name of Allāh, the Lord of the young boy.” He then shot the arrow and it hit the boy’s temple. The young boy placed his hand where the arrow had hit him, and then he died. The people then said, “We believe in the Lord of this young boy.” So they disbelieved in the king, and this is what the boy wanted.

► **Benefits of this Ḥadīth**

First: The strong faith of this boy, and his faith did not shake or waver.

Second: This story contains a sign from Allāh, as Allāh honored the boy by accepting his supplication, so those who wanted to kill him were thrown from the top of the mountain.

Third: Allāh responds to the supplication of those in distress when they supplicate. If a person supplicates to his Lord during

times of distress while being certain that Allāh will respond to him, then Allāh will answer his supplication, even if he is a disbeliever. If he calls upon Allāh during distress, Allāh will respond to his call, even if He knows this person will return to disbelief.

When a wave overwhelms them in the darkness of the sea, they sincerely call upon Allāh, making the religion sincerely for Him, and after He saves them, they associate partners with Him. He saves them because they were truthful in their return to Him when they supplicated, and He answers the supplication of the distressed even if they are disbelievers.

Fourth: It is permissible for a person to harm himself for the benefit of the general Muslim populace. This boy told the king how to kill him, thus causing his own death [as if] he took the arrow himself from his quiver. Shaykh-ul-Islām Ibn Taymiyyah said, “This is because he was in *jihād* in the cause of Allāh, thus the entire nation believed and he did not lose anything due to his death, as he was going to die anyway, whether it was soon or far off.”

Usāmah bin Zayd and the Pagan



عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ، يُحَدِّثُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ فَلَمَّا عَشَيْنَاهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعْنَتْهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ فَقَالَ أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ فَمَارَالَ يُكْرِهُهَا عَلَيَّ حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

Usāmah bin Zayd bin Hārithah narrated:

The Messenger of Allāh ﷺ sent us to al-Hūraqah, a tribe of Juhaynah. We attacked that tribe early in the morning and defeated them, and a man from the Anṣār and I encountered a person (from the defeated tribe). When we overcame him, he said, “There is no deity worthy of worship except Allāh.” So the man from the Anṣār let him go, but I stabbed him with my spear until I killed him.

When we returned, the news had reached the Prophet ﷺ, so he said to me, “O Usāmah, did you kill him after he said there is no deity worthy of worship except Allāh?” I said, “O Messenger of Allāh, he [only] said it as a protection.” The Prophet said, “Did you kill him after he said there is no deity worthy of worship except Allāh?” He continued to repeat this until I wished I had not entered Islām before that day.²⁷

And in another narration:

²⁷ *Ṣaḥīḥ Muslim* 96

فقال رسول الله صلى الله عليه وسلم أقال: لا إله إلا الله وقتلته؟! قلت: يا رسول الله، إنما قالها خوفاً من السلاح، قال: أفلا شققت عن قلبه حتى تعلم أقالها أم لا؟! فما زال يكررها حتى تمنيت أني أسلمت يومئذ.

The Messenger of Allāh ﷺ said, “Did he say there is no deity worthy of worship except Allāh and then you killed him?!” I responded, “O Messenger of Allāh, he only said it fearing the weapon.” The Prophet said, “Why didn’t you open his heart so you could know if he said it sincerely or not?” He continued to repeat this until I wished I had not entered Islām before that day.

► Explanation

The Prophet ﷺ sent Usāmah bin Zayd on a military expedition to al-Ḥuraqah, a tribe of Juhaynah. When they reached the people, they overcame the tribe, and a man from the pagans fled. Usāmah and a man from the Anṣār caught him and wanted to kill him. When they caught him, he said, “I bear witness that there is no deity worthy of worship except Allāh.” The man from the Anṣār was more knowledgeable than Usāmah, so he refrained and left the man alone when he said there is no deity worthy of worship except Allāh. As for Usāmah, he killed the man.

When they returned to Madīnah, this news had reached the Prophet ﷺ. He said to Usāmah, “Did you kill him after he said there is no deity worthy of worship except Allāh?” He replied, “Yes, O Messenger of Allāh. He only said it as a protection from being killed.” The Prophet ﷺ said, “Did you kill him after he said there is no deity worthy of worship except Allāh?” And he continued to repeat this.

In a narration collected in *Muslim*, he said, “What will you do with ‘there is no deity worthy of worship except Allāh’ when it comes to you on the Day of Judgment?” Usāmah ؓ said, “I wished I had not entered Islām before that day.” This is because, if he were

a disbeliever and then entered into Islām, Allāh would [surely] pardon him; but since he had done this action while he was a Muslim, it was a major problem for Usāmah.

The Messenger ﷺ repeated this statement, “Did you kill him after he said there is no deity worthy of worship except Allāh? What will you do with ‘there is no deity worthy of worship except Allāh’ when it comes to you on the Day of Judgment?”

It is understood that Usāmah believed the man was only saying it for protection from being killed, to spare himself from dying; despite that, when he says there is no deity worthy of worship except Allāh, the affair is over. It is obligatory to refrain, as this statement protects his blood and his wealth. And if he said this statement to protect himself while not believing in it, then his affair is with Allāh.

In this is proof that we deal with people in this world according to what is apparent from them. As for what is in the hearts, then its appointed term is the Day of Judgment, when the hearts will be uncovered and what is in the hearts shall be known. For this reason, O brothers, it is upon us to purify our hearts before everything else, then [purify] our limbs.

As for our dealings with others, then we deal with them based upon what is apparent, and we listen to the statement of the Messenger ﷺ:

إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعُ مِنْهُ فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ بِهِ جُزْأً مِنَ النَّارِ فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ.

Surely you bring your disputes to me, and perhaps some of you are more eloquent in your plea than others, so I give judgment on their behalf according to what I hear from them. Thus, for whomever I slice anything from the rights of his brother and he

takes it, I am only slicing for him an ember from the Fire, so let him take a little or a lot.²⁸

Meaning: you bring your disputes between you to me, and some of you are stronger and more eloquent in your claim. So the Prophet ﷺ dealt with the affair of disputes based on what was apparent. But behind you is the Fire—if you are lying concerning your claim, and you misled the judge with your tongue and by bearing false witness, then he will only cut for you an ember from the Fire, so take a little or a lot.

The summary of what has been presented is that in the world, the people deal with others based upon what is apparent. As for the Day of Judgment, then they will be judged by what was hidden. Therefore, it is upon us to interact with others based upon what is apparent from their situation, and their affair is with Allāh. It is upon us to purify our own hearts, removing everything impure from them so they do not contain envy, *shirk*, or doubt.

We ask Allāh to protect us from these characteristics, for they are very evil. We ask Allāh to guide us and you to good manners and actions, and no one guides to them except Him. We ask Him to save us from evil character and actions, and no one saves from them except Him.

²⁸ *Ṣaḥīḥ Muslim* 1713

The Death of Abu Talḥah's Son



عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ ابْنُ أَبِي طَلْحَةَ يَشْتَكِي فَخَرَجَ أَبُو طَلْحَةَ فُقِضَ الصَّبِيُّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ مَا فَعَلَ ابْنِي قَالَتْ أُمُّ سُلَيْمٍ هُوَ أَسْكَنُ مِمَّا كَانَ. فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى ثُمَّ أَصَابَ مِنْهَا فَلَمَّا فَرَغَ قَالَتْ وَاوُوا الصَّبِيَّ.

فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ أَعْرِسْتُمْ اللَّيْلَةَ. قَالَ نَعَمْ قَالَ اللَّهُمَّ بَارِكْ لَهُمَا. فَوَلَدَتْ غُلَامًا فَقَالَ لِي أَبُو طَلْحَةَ احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعَثَتْ مَعَهُ بَتَمَرَاتٍ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَمَعَهُ شَيْءٌ قَالُوا نَعَمْ تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَضَعَهَا ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ ثُمَّ حَنَكَهُ وَسَمَّاهُ عَبْدَ اللَّهِ.

Anas bin Mālik رضي الله عنه narrated that Abū Ṭalḥah's son had been ailing. When Abū Ṭalḥah left [home], his son passed away. When Abū Ṭalḥah returned, he said (to his wife), "What has my child been doing?" Umm Sulaym (Abū Ṭalḥah's wife) said, "He is now in a more comfortable state than before." Then she brought him his dinner and he ate. Then he had marital relations with her, and when he finished she said, "Bury the child."

The following morning, Abū Ṭalḥah went to the Messenger of Allāh ﷺ and told him what had happened. He said, "Did you have marital relations last night?" He said, "Yes." The Prophet said, "O Allāh, bless them."

She later gave birth to a boy. Abū Ṭalḥah said to me, "Keep him until I bring him to the Prophet ﷺ." He brought the boy to the Prophet ﷺ and I sent some dates with him. The Prophet ﷺ took him and said, "Is there anything with him?" They said, "Yes, some

dates.” The Prophet ﷺ took some and chewed it, then he took some from his mouth and put it in the child’s mouth, and named him ‘Abdullāh.²⁹

And in a narration collected by al-Bukhāri, Ibn ‘Uyaynah said:

A man from the Anṣār said, “I saw nine children who had all memorized the Qur’ān,” meaning the children of Abū Ṭalḥah’s son ‘Abdullāh.

And in a narration collected by Muslim, it says:

The son of Abū Ṭalḥah ﷺ, who was born of Umm Sulaym, died. She (Umm Sulaym) said to the members of the family, “Do not tell Abū Ṭalḥah about his son until I mention it to him myself.” Abū Ṭalḥah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever had and he was intimate with her.

When she saw that he was satisfied after intimacy with her, she said, “O Abū Ṭalḥah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them?” He said, “No.” She said, “Then seek a reward for your son.” Abū Ṭalḥah became angry and said, “You left me uninformed until I stained myself (with intimacy), and then you told me about my son.”

He went to the Messenger of Allāh ﷺ and informed him of the matter. The Messenger of Allāh ﷺ said, “May Allāh bless the night you spent together!” He (the narrator, Anas) said, “She conceived.”

(One day) the Messenger of Allāh ﷺ was in the course of a journey and Umm Sulaym was with him. When the Messenger of Allāh ﷺ used to return to Madīnah from a journey, he would not

²⁹ *Ṣaḥīḥ al-Bukhāri* 5470; *Ṣaḥīḥ Muslim* 2144

enter it (during the night). When the people came near Madīnah, Umm Sulaym felt labor pains. Abū Ṭalḥah remained with her and the Messenger of Allāh ﷺ proceeded on. Abū Ṭalḥah said, "O my Lord, You know that I love to go along with the Messenger of Allāh ﷺ when he goes out, and to enter along with him when he enters, but I have been detained as You see."

Umm Sulaym then said, "O Abū Ṭalḥah, I do not feel (as much pain) as I was feeling earlier, so we better proceed on." So we proceeded on and she felt the labor of delivery as they reached (Madīnah). She gave birth to a boy. My mother said to me, "O Anas, none should suckle him until you go to the Messenger of Allāh ﷺ tomorrow morning." The next morning, I carried the baby with me to the Messenger of Allāh, and narrated the rest of the story.

► Explanation

The *ḥadīth* of Anas bin Mālīk mentions that Abū Ṭalḥah had a son who was sick. Abū Ṭalḥah was married to the mother of Anas bin Mālīk ؓ. This child was sick and Abū Ṭalḥah left to tend to some of his needs; while he was absent, the boy died. When he returned, he asked the boy's mother about him. He said, "How is my son?" She replied, "He is resting now, more than ever." And she was truthful in her statement; he was resting now more than ever. This is because he died, and what rest is greater than that of death?

Abū Ṭalḥah ؓ understood from her speech that he was resting from the sickness, and that he was recovering and becoming healthy. Thus, she presented him with dinner and he ate, believing that his son was healed. Then he was intimate with her. When they had finished, she said, "Bury the child, for verily, he has died."

When the morning came, Abū Ṭalḥah buried the child and he informed the Messenger of Allāh ﷺ of what had occurred. The

Messenger asked him, "Were you intimate last night?" He replied, "Yes!" So the Messenger supplicated for both of them to be blessed, saying, "O Allāh, bless their night." Consequently, she gave birth to a son and named him 'Abdullāh. This son ('Abdullāh) had nine sons; all of them memorized the Qur'ān, and this was from the blessing of the supplication of the Messenger ﷺ.

In this *ḥadīth* is proof of the strong patience of Umm Sulaym رضي الله عنها. When her son died, she made this statement to her husband using a play on words, and she presented him with dinner and she was intimate with him; then she said, "Bury your child." This *ḥadīth* also shows the permissibility of using a play on words, meaning that a person makes a statement in which his intention opposes what is apparent from his speech. The apparent meaning enters the mind of the person being addressed, while the other meaning is with him. The intention is for the other person to understand [only] the apparent meaning, and not to understand what the speaker actually intended.

This is permissible, but it is not befitting to do except when the need arises. If a person needs to do so for a greater benefit or to repel a harm, then he can use a play on words. But he should not use a play on words if there is no need to do so, because if he does so and it becomes apparent to the person being addressed that the reality is different from what he thought, then the person who used the play on words will be seen as a liar, and the other person will have a bad thought about him. But there is no problem with this if the need arises, .

Some play on words is beneficial, in that which the person needs to utilize. [For example], an oppressive person takes the wealth of the people without right, so a person gives you some wealth and says, "This is my wealth. I am giving it to you to store away because I fear that the oppressive person will take it if he sees it." Then the oppressive person comes to you and asks you if you

The Death of Abū Ṭalḥah's Son

have the wealth of so-and-so. You respond, “By Allāh, I do not have anything.”

The person you are addressing thinks this is a negation, and that this means you do not have the person's wealth, but what you intend is that you do not have anything for the oppressive person. So you were affirming, not negating. This type of play on words is permissible; rather, it is requested when there is a need for it.

When Anas bin Mālik came with his brother, Abū Ṭalḥah's son, to the Messenger ﷺ, he brought dates. The Prophet ﷺ chewed the dates and then placed it in the mouth of the baby, meaning he rubbed the palate of the child [with it]. This was so the child could have the blessing of the saliva of the Messenger ﷺ, and this would be the first thing to reach his stomach. The Companions would do this when their wives gave birth to boys and girls. They would bring them with dates to the Messenger of Allāh ﷺ so he could rub the children's palates with the chewed dates. This was to receive the blessing from the saliva of the Messenger ﷺ or so it would be the first thing to reach their stomach.

If we say it is for the first reason, then this would be something specific for the Messenger ﷺ, so no one else should rub the chewed date on the child's palate. This is because blessing is not sought from the saliva or sweat of anyone except the Messenger ﷺ. But if we say it is for the second reason, so that the date can be the first thing to reach the child's stomach, to serve as a coating, then we say every child should have this done.

This *ḥadīth* contains a sign from the signs of Allāh ﷻ. The Prophet ﷺ supplicated for this child; thus, Allāh blessed his offspring as we have mentioned: nine of his children memorized the Qur'ān. This was from the blessing of the supplication of the Messenger ﷺ.

And in the authentic *ḥadīth*:

And he said during the sickness that caused his death, during the last part of his life when he was advising the *ummah*:

أخرجوا المشركين من جزيرة العرب.

Remove the pagans from the Arabian Peninsula.³⁴

Some of the people, when they have a choice between a Muslim worker and a disbelieving worker, they choose the disbelieving worker. We ask Allāh for safety from deviated, misguided hearts that do not incline towards the truth. The Shayṭān has beautified their actions for them. They say a lie, a sin, and a great slander — they say the disbelievers have more integrity in their work than the Muslims! I seek refuge in Allāh!

They say, “The disbeliever does not pray, and instead he is busy working during prayer time. And he does not request to go to ‘Umrah or Ḥajj, nor does he fast. He is always at work.” These things do not concern him, despite the fact that the Creator of the earth and the heavens said:

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾

Verily, a believing slave is better than a (free) polytheist, even though he pleases you. Those (polytheists) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His leave.

[Sūrah al-Baqarah 2:221]

Therefore it is obligatory upon us, O brothers, for all those who hear our speech, to advise our brothers who have been deceived by the Shayṭān, beautifying for them what the disbelievers have brought to our country from service, workers, and the like. We must know that in this is a great aid for the disbelievers against

³⁴ *Sunan Abī Dāwūd* 3029

the Muslims, because these disbelievers pay taxes to their governments to give them strength over the Muslims, and there are many witnesses to this. Thus, it is upon us to keep a distance from the disbelievers as much as possible, so we do not name ourselves with their names, and we do not love them, honor them, give them *salām*, or give or make way for them on the road.³⁵

This is because the Messenger ﷺ said:

لَا تَبْدَءُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْبَاقِهِ.

Do not initiate the *salām* to the Jews or the Christians, and if you encounter them on the road, force them to the narrow part of it.³⁶

Where are we in relation to these teachings?! Where are we in relation to the speech of the Messenger ﷺ, the one who did not speak from his own desire? Why do we not fear destruction when the evil increases among us?

The Prophet ﷺ awoke one night with worry upon his face. He said:

لَا إِلَهَ إِلَّا اللَّهُ وَنِلَّ لِلْعَرَبِ مِنْ شَرٍّ قَدْ افْتَرَبَ.

No deity has the right to be worshipped except Allāh. Woe to the Arabs from an evil that draws near.³⁷

This is a warning and cautioning. Woe to the Arabs, those who carry the flag of Islām, from an evil that draws near.

³⁵ Shaykh al-ʿUthaymīn explains in his *Majmūʿ al-Fatāwā* 3/38, “This means for you to continue walking on your way when you encounter them on the path, and not to move in order to give them the larger part of the road. It does not mean that you crowd them and force them to brush against the wall, as this was never done by the Prophet ﷺ in Madīnah or by his Companions after him.”

³⁶ *Ṣaḥīḥ Muslim* 2167

³⁷ *Sunan Ibn Mājah* 3953

فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ وَحَلَّقَ بِإِصْبَعَيْهِ الْإِبْهَامَ وَالَّتِي تَلِيهَا قَالَتْ زَيْنَبُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفْتَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ نَعَمْ إِذَا كَثُرَ الْخُبْتُ.

“Today, a hole has opened in the barrier of Ya’jūj and Ma’jūj like this,” and he made a circle with his thumb and index finger. Zaynab said, “I said, ‘O Messenger of Allāh, will we be destroyed while there are righteous people among us?’” He replied, “Yes, if sin and evil increase.”³⁸

Evil actions and evil people [increase].

If evil increases in our actions, we will be exposed to destruction. If evil people increase in our country, we will be exposed to destruction. And that which occurs is a witness to this. We ask Allāh to protect our country from our enemies, those apparent and those hidden, and we ask Him to crush the hypocrites and the disbelievers, and to place their plots in their throats. Verily, He is Generous and Kind.

Umm Sulaym said, “O Abū Ṭalḥah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them?” He said, “No.” She said, “Then seek a reward for your son.” This means children are a loan to us and they belong to Allāh ﷻ; when He wills, He will take them. She made an example to him so he would be certain and seek the reward from Allāh ﷻ. This is proof of her intelligence ﷻ, and proof that she was a woman of intellect and patience, seeking her reward. Since the mother is like the father, she is sad at the death of her child just as the father is sad, and perhaps the woman’s sadness is greater due to her weakness and lack of patience.

This *ḥadīth* shows the blessing in the supplication of the Prophet

³⁸ *Sunan Ibn Mājah* 3953

The Death of Abū Ṭalḥah's Son

ﷺ, as all nine sons of this child memorized the Qur'ān. And this was a *karāmah* for Abū Ṭalḥah ﷺ.

Abū Ṭalḥah went on a journey with the Prophet ﷺ and Umm Sulaym was with him after she had become pregnant. After the Prophet ﷺ started to return from the journey, she went into labor. The pains of labor came to her before they reached Madīnah. And the Prophet ﷺ did not like to enter upon his family at night without informing them first.

So Abū Ṭalḥah supplicated to his Lord, saying, “O Allāh, verily You know that I do not desire for the Prophet ﷺ to leave without me or to return without me, and we have been stricken with what You see.” He was calling upon his Lord. Umm Sulaym said, “Thus, I no longer felt what I had been feeling.” This means the labor pains calmed down as though she was not having pains at all.

Umm Sulaym said to her husband, Abū Ṭalḥah, “Proceed.” Thus, they proceeded and entered Madīnah with the Messenger of Allāh ﷺ, and when they reached Madīnah, she gave birth. This was a miracle (*karāmah*) for Abū Ṭalḥah, as Allāh decreased the labor pains for his wife due to his supplication.

When she gave birth, Umm Sulaym said to her son, Anas bin Mālik (and he was the brother of this child, having the same mother), “Take him to the Messenger of Allāh ﷺ.” This was the practice of the people of Madīnah if they had a child. They would take the child to the Messenger of Allāh ﷺ with dates. The Messenger would chew on the date and then rub the palate of the child with it. This has two benefits:

First: The blessing from the saliva of the Prophet ﷺ, and the Companions used to seek blessings from his saliva and his sweat. It was from their habit in the morning, when they prayed *Fajr*, to bring vessels with water so the Messenger could place his hand in the water, and the youth would take this water to their families

to seek blessings from the traces of the Prophet ﷺ. And when the Prophet ﷺ made *wuḍū'*, the Companions would fight over his *wuḍū'* water (meaning the water remaining after he finished), seeking blessings from it. Likewise, they sought blessings from his sweat and his hair.

Umm Salamah (one of the wives of the Prophet ﷺ and one of the Mothers of the Believers) had a silver jar with her containing hairs of the Prophet ﷺ, which she used as a cure. She would take two or three hairs, place them in water and shake it, in order to seek blessings from the water. But this was something specific to the Prophet ﷺ.

Second: The date that is placed on the child's palate contains good, blessings, and benefits for the stomach. Thus, if the date is the first thing that reaches the stomach of the child, it will be good for the stomach. So the Prophet ﷺ would place the date on the child's palate and supplicate for him to be blessed.

So, Umm Sulaym said to Abū Ṭalḥah, "Seek a reward from your son," meaning, be patient upon your loss, and seek a reward from Allāh.

And with Allāh lies all success.

The Man Who Killed One Hundred People



كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفساً، فسأل عن أعلم أهل الأرض، فدل على راهب، فأتاه فقال: إنه قتل تسعة وتسعين نفساً، فهل له من توبة؟ فقال: لا، فقتله فكمّل به مائة، ثم سأل عن أعلم أهل الأرض، فدل على رجل عالم فقال: إنه قتل مائة نفس فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة؟ انطلق إلى أرض كذا وكذا، فإن بها أناساً يعبدون الله تعالى فاعبد الله معهم، ولا ترجع إلى أرضك فإنها أرض سوء.

فانطلق حتى إذا نصف الطريق أتاه الموت، فاخصمت فيه ملائكة الرحمة وملائكة العذاب. فقالت ملائكة الرحمة: جاء تائباً مقبلاً بقلبه إلى الله تعالى، وقالت ملائكة العذاب: إنه لم يعمل خيراً قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم - أي حكماً - فقال: قيسوا ما بين الأرضين فإلى أيتهما كان أدنى فهو له، فقياسوا فوجدوه أدنى إلى الأرض التي أراد، فقبضته ملائكة الرحمة.

Abū Saʿīd al-Khudrī رضي الله عنه said:

The Prophet of Allāh ﷺ said, "There was a man from a nation before you who killed ninety-nine people and then asked about the most learned person on earth. He was directed to a monk. He went to the monk and told him that he had killed ninety-nine people, and he asked if there was any chance of his repentance being accepted. The monk replied in the negative and the man killed him too, completing one hundred.

"He then asked [again] about the most learned man on earth, and he was directed to a scholar. He told the scholar that he had killed one hundred people, and he asked if there was any chance of his repentance being accepted. The scholar replied in the affirma-

tive and asked, 'Who stands between you and repentance? Go to such-and-such land; there (you will find) people devoted to prayer and the worship of Allāh. Join them in worship, and do not return to your land, because it is an evil place.'

"So the man left, and he had hardly covered half the distance [to the other land] when death overtook him; then there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allāh,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then another angel appeared in the form of a human being, and the contending angels agreed to make him arbiter between them.

"He said, 'Measure the distance between the two lands. He will be considered as belonging to the land to which he is nearer.' They measured and found him closer to the land where he intended to go (the land of piety), so the angels of mercy collected his soul."³⁹

And in another narration it states:

"He was found to be nearer to the locality of the pious by a cubit, and was thus included among them."

Another version says:

"Allāh commanded (the land that he wanted to leave) to move away, and commanded the other land (his destination) to draw nearer; then He said, 'Now measure the distance between them.' It was found that he was nearer to his goal by a hand's span and was thus forgiven."

It is also narrated that he drew closer by a slight movement on his chest.

³⁹ *Ṣaḥīḥ al-Bukhārī* 3470; *Ṣaḥīḥ Muslim* 2766

► Explanation

Abū Saʿīd al-Khudrī رضي الله عنه narrated that the Prophet ﷺ said:

There was a man from a nation before you who killed ninety-nine people. Then he regretted his action and asked about the most knowledgeable person of the land, in order to ask him if he could repent. Thus, he was directed to a man who was a monk, meaning a worshipper; but he did not have knowledge.

He said to the monk, “I have killed ninety-nine people, is there any repentance for me?” The monk deemed his sin to be great and he responded, “There is no repentance for you!” So the man became infuriated and he killed the monk, thus completing one hundred people.

Then he asked about the most knowledgeable person in the land and he was directed to a scholar. He said, “I have killed ninety-nine people; is there any repentance for me?” The scholar responded, “Yes! And who can come between you and repentance? The door of repentance is open, but go to such-and-such village, because people who worship Allāh are present there.”

It is as though the land he was in was a land of disbelief, and Allāh knows best. Therefore, this scholar ordered him to migrate with his religion to the village where Allāh ﷻ was worshipped. So he left, repenting and regretting, migrating with his religion to the land where the people worshipped Allāh ﷻ.

Halfway on the journey, death came to him, so the angels of mercy disputed with the angels of punishment. This is because the angels of punishment take the soul of the disbeliever and the angels of mercy take the soul of the believer; thus, they disputed. The angels of punishment said, “He has never done any good deeds.” Meaning, after his repentance, he never did any good. And the angels of mercy said, “He repented, and he came regretting and repenting;” so there was a dispute amongst them.

So Allāh sent an angel to judge between them. [This angel] said, "Measure the distance between the two lands. Whichever land he is closer to, then he is from its people. If he is closer to the land of disbelief, the angels of punishment will take his soul, and if he is closer to the land of faith, the angels of mercy will take his soul." So they measured between the two lands and he was closer to the land he was facing, the land of faith, by a cubit, a short distance; so the angels of mercy took his soul.

► Benefits of this Ḥadīth

There is repentance for the murderer. The proof is in the Book of Allāh ﷻ, in His statement:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.

[Sūrah an-Nisā' 4:48]

This means that Allāh will forgive whomever He wills for what is less than *shirk*, and this is what the consensus of the scholars is upon. Ibn 'Abbās ؓ said there is no repentance for the murderer because Allāh ﷻ said:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.

[Sūrah an-Nisā' 4:93]

But what the consensus is upon is the truth. It is possible to inter-

pret what has been narrated from Ibn ‘Abbās as meaning there is no repentance for the murderer in relation to the one he killed. This is because the murderer has three rights connected to the one he killed: firstly the right of Allāh, secondly the right of the victim, and thirdly the right of the victim’s relatives.

As for the right of Allāh, then there is no doubt that Allāh will forgive him if he repents. This is based upon the statement of the Exalted:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴾

Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins.

[Sūrah az-Zumar 39:53]

And the statement of the Exalted:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

And those who invoke not any other deity along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse; and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is

Oft-Forgiving, Most Merciful.

[Sūrah al-Furqān 25:68-70]

As for the right of the victim, then the repentance of the murderer will neither benefit him nor give him his right. He has died, so it is not possible to seek his pardon or for one to free himself from taking his blood; this remains a request from the murderer, even if he repents. Allāh will decide between them on the Day of Judgment.

As for the right of the victim's relatives, then the repentance of the murderer is not complete until he seeks a pardon from them. He acknowledges the murder and says, "I am the murderer and I am at your disposal. If you wish, take blood money from me and if you wish, pardon me." And Allāh knows best.

The Three Who Showed Off



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكَتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَتَفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ.

Abū Hurairah رضي الله عنه narrated:

I heard the Messenger of Allāh ﷺ say, “The first of the people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allāh will make His favors known to him, and he will recognize them. Allāh will say, ‘And what did you do about them?’ The man will say, ‘I fought for you until I died a martyr.’ Allāh will say, ‘You have lied — you only fought so it might be said [of you], “He is courageous.” And so it was said.’ Then it will be ordered that he be dragged along on his face until he is cast into the Hellfire.

“[Another] will be a man who has studied [religious] knowledge and taught it, and who used to recite the Qur’ān. He will be brought and Allāh will make His favors known to him, and he will recognize them. [Allāh] will say, ‘And what did you do about them?’ The man will say, ‘I studied [religious] knowledge and I taught it, and I recited the Qur’ān for Your sake.’ Allāh will say, ‘You have lied—you only studied [religious] knowledge so it might be said [of you], “He is learned.” And you recited the Qur’ān so it might be said [of you], “He is a reciter.” And so it was said.’ Then it will be ordered that he be dragged along on his face until he is cast into the Hellfire.

“[Another] will be a man whom Allāh made rich and to whom He had given all kinds of wealth. He will be brought and Allāh will make His favors known to him, and he will recognize them. [Allāh] will say, ‘And what did you do about them?’ The man will say, ‘I left no path untrodden in which You like money to be spent except that I spent in it for Your sake.’ Allāh will say, ‘You have lied—you only did this so it might be said [of you], “He is generous.” And so it was said.’ Then it will be ordered that he be dragged along on his face until he is cast into the Hellfire.”⁴⁰

► Explanation

This *ḥadīth* of Abū Hurairah رضي الله عنه mentions the first to receive judgment of the Day of Resurrection, and they are of three categories: the one who studied, the one who fought, and the one who gave charity.

The student is the one who learned, and who studied the Qur’ān and religious knowledge. Allāh ﷻ will bring him on the Day of Judgment and make His favors known to him and he will recognize, affirm, and acknowledge them. Allāh will ask him, “What did you do with these favors?” Meaning, how did you show your gratitude for these favors? The man will say, “I studied knowledge

⁴⁰ *Ṣaḥīḥ Muslim* 1905

and recited the Qur'ān for Your sake.” Allāh will say to him, “You have lied; rather, you studied so it would be said, ‘He is a scholar,’ and you recited the Qur'ān so it would be said, ‘He is a reciter.’” It was not for Allāh, it was to show off. Then he will be ordered to be dragged on his face to the Fire.

This is proof that it is obligatory for the student of knowledge to purify his intention for seeking knowledge, making his intention sincerely for Allāh ﷻ. He should not be concerned with if the people say he is a scholar, a *shaykh*, a teacher, diligent, or the like. This affair should not concern him. He should only be concerned with the pleasure of Allāh, preserving the legislation and teaching it, removing ignorance from himself, and removing ignorance from the slaves of Allāh, so he can be written down amongst the martyrs, those whose level is right behind the level of the truthful.

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

And whoever obeys Allāh and the Messenger, those will be with the ones upon whom Allāh has bestowed the favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous.

[Sūrah an-Nisā' 4:69]

As for studying for another purpose, so it will be said he is a scholar, he is diligent, he is a *shaykh*, or for similar titles, then his knowledge is futile, and refuge is sought with Allāh. This will be the first person to receive judgment on the Day of Resurrection, and he will be dragged on his face to the Fire. He will be declared a liar and rebuked on the Day of Standing.

The second person is the man who fought; he fought in the path of Allāh and he was killed. On the Day of Judgment, Allāh ﷻ will bring him forth and make the favors upon him known to him, and he will acknowledge the favors. Allāh ﷻ prepared him, provided

for him, and strengthened him, until he reached the level of a fighter. Then he will be asked what he did with the favors. He will say, "My Lord, I fought for Your sake." It will be said, "You have lied. You fought so it would be said, 'So-and-so is brave and courageous.' And it was said." Then he will be ordered to be dragged upon his face to the Fire, and refuge is sought with Allāh.

Those who fight in the path of Allāh have a number of intentions. Those who fight to make the statement of Allāh the highest, these are the ones who are fighting in the path of Allāh, as the Prophet ﷺ has said:

The one who fights for patriotism is fighting in the path of the *taghūt* (false deities). The one who fights to protect nationalism, he is fighting in the path of the *taghūt*. And the one who fights to attain worldly pleasure is fighting in the path of the *taghūt*.

This is because Allāh ﷻ said:

﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ﴾

Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the *taghūt*.

[Sūrah an-Nisā' 4:76]

But if a person fights not for patriotism or nationalism, but to protect his Muslim country, to prevent the disbelievers from transgressing, then this is in the path of Allāh, because the fruits of protecting the Muslim land is that it will make the statement of Allāh the highest.

But if the person fights in order to be killed in the battle, is he fighting in the cause of Allāh? The answer is no, and this is the intention of many of the youth. They go in order to be killed, and they say, "We will be killed as martyrs." So it is said to them, "No.

The Three Who Showed Off

Go in order to make the statement of Allāh the highest, even if you remain alive; do not go in order to be killed. Rather, go in order to make the statement of Allāh the highest, and then if you are killed, this is in the path of Allāh.”

The third person is the one Allāh has blessed with wealth and who began to give charity, to give and spend. On the Day of Judgment, Allāh will bring him and mention the favors upon him, and he will acknowledge them. Then it will be said, “What did you do with it?” He will say, “I gave charity and I did this and that.” It will be said, “You have lied; rather you did it so it could be said, ‘So-and-so is generous,’ and it has been said.” Then it will be ordered that he be dragged upon his face to the Fire. These are also from the first people to be touched by the Fire.

This is proof that it is obligatory for the person to purify his intentions for Allāh in all his efforts, in his wealth, his body, his knowledge, and other than that. If he performs any action in which the Face of Allāh should be sought and he does it for another reason, then he is sinning.

The Companions of the Cave



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: انْطَلِقْ ثَلَاثَةٌ تَغْرِبُ مِمَّنْ كَانَ قَبْلُكُمْ حَتَّى أَوَاهُمُ الْمَمِيتُ إِلَى غَارٍ فَدَخَلُوهُ فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ؛ فَقَالُوا إِنَّهُ لَا يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ قَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ ، شَيْخَانِ كَبِيرَانِ ، وَ كُنْتُ لَا أَغْنِي قَبْلَهُمَا أَهْلًا وَلَا مَالًا . فَتَأَى بِي طَلَبُ الشَّجَرِ فَلَمْ أُرْخِ عَلَيْهِمَا حَتَّى نَامَا ، فَحَلَبْتُ لَهُمَا عَبُوقَهُمَا ، فَوَجَدْتُهُمَا نَائِمَيْنِ ، فَكْرِهْتُ أَنْ أَوْفِظَهُمَا ، وَ أَنْ أَغْنِي قَبْلَهُمَا أَهْلًا أَوْ مَالًا ، فَلَبِثْتُ - وَ الْقَدَحُ عَلَى يَدَيَّ - أَتَشْطَرُ اسْتِيقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ ، وَ الصَّبِيَّةُ يَتَضَاعَوْنَ عِنْدَ قَدَمَيَّ فَاسْتَيْقَظَا ، فَشَرِبَا عَبُوقَهُمَا . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَ جِهَةً ، فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ . فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ .

قَالَ الْآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَتُهُ عَمَّ ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ - وَ فِي رِوَايَةٍ: كُنْتُ أَحَبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ . فَارَدْتُهَا عَلَى نَفْسِهَا فَاْمْتَنَعَتْ مِنِّي حَتَّى الْمَتَّ بِهَا سَنَةً مِنَ السَّنِينَ ، فَجَاءَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ ، عَلَى أَنْ تُحَلِّيَ بَنِيَّ وَ بَنَنَ نَفْسِهَا فَفَلَعَتْ ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا - وَ فِي رِوَايَةٍ: فَلَمَّا قَعَدْتُ بَيْنَ رَجُلَيْنِهَا - قَالَتْ: اتَّقِ اللَّهَ ، وَلَا تَقْضُ الْحَاتِمَ إِلَّا بِحَقِّهِ ، فَانْصَرَفَتْ عَنْهَا وَ هِيَ أَحَبُّ النَّاسِ إِلَيَّ ، وَ تَرَكْتُ الذَّهَبَ الَّذِي أُعْطِيتُهَا . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَ جِهَةً فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ . فَانْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا .

وَقَالَ الثَّالِثُ: اللَّهُمَّ اسْتَأْجَرْتُ أَجْرَاءَ ، وَ أُعْطِيتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ ، تَرَكَ الَّذِي لَهُ وَ ذَهَبَ فَتَمَرَّتْ أَجْرُهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ ، فَجَاءَتْنِي بَعْدَ حِينٍ ،

فَقَالَ: يَا عَبْدَ اللَّهِ! أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَ
الْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ!! فَقَالَ: يَا عَبْدَ اللَّهِ! لَا تَسْتَهْزِئْ بِي! فَقُلْتُ: لَا أَسْتَهْزِئُ
بِكَ، فَأَخَذَهُ كُلَّهُ، فَاسْتَأْفَقَهُ فَلَمْ يَبْعُرْكَ مِنْهُ شَيْئًا، اللَّهُمَّ إِنَّ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً
وَجْهِكَ فَافْرَجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ، فَخَرَجُوا يَمْسُونَ.

‘Abdullāh bin ‘Umar رضي الله عنه said:

I heard the Messenger of Allāh ﷺ saying, “Three individuals, from those who came before you, set out until they sought shelter for the night in a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said, ‘Nothing will save us from this unless you supplicate to Allāh by virtue of one of your righteous deeds.’

“So one of them said, ‘O Allāh! I had parents who were old, and I used to offer them milk before any of my family or my wealth. One day, I went far away in search of grazing and could not come back until after they fell asleep. When I milked as usual and brought the drink, I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet, but I waited with the bowl in my hand for my parents to wake up. When they awoke at dawn, they drank milk. O Allāh! If I did so to seek Your pleasure, then deliver us from the distress caused by this rock.’ The rock moved slightly, but they were unable to escape.

“The next man said, ‘O Allāh! I had a cousin whom I loved more than anyone else (in another version he said, ‘as a man can love a woman’). I wanted her for myself, but she refused. Hard-pressed in a year of famine, she approached me. I gave her 120 *dīnār* on the condition that she would yield herself to me. She agreed, and when we got together (for sexual intercourse), she said, “Fear Allāh and do not break the seal unlawfully.” I moved away from her despite the fact that I loved her most passionately, and I let

her keep the money I had given her. O Allāh! If I did that to seek Your pleasure, then remove the distress we are in.’ The rock moved aside a bit further, but they were still unable to get out.

“The third man said, ‘O Allāh! I hired some laborers and paid them their wages, but one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said, “O slave of Allāh! Pay me my dues.” I said, “All that you see is yours — camels, cattle, goats, and slaves.” He said, “O slave of Allāh! Do not mock me.” I assured him that I was not joking. So he took all the things and went away; he spared nothing. O Allāh! If I did so seeking Your pleasure, then relieve us of our distress.’ The rock slipped aside and they got out, walking freely.”⁴¹

► Explanation

Three individuals set out, meaning three men. They sought shelter in a cave for the night, so they entered it. Meaning, they were going to spend the night in the cave. And the cave is that which is in the mountain, and the people enter it to spend the night, to seek shade from the sun, or the like.

So they entered this cave seeking shelter for the night, and a boulder fell from the mountain, blocking the opening of the cave. They were not able to move it because the boulder was too large. Thus, they vowed to seek a means to Allāh ﷻ by their righteous actions. One of them mentioned his great kindness to his parents, the second one mentioned his great chastity, and the third one mentioned his piety and sincerity.

As for the first man, he said he had two elderly parents. “I had parents who were old, and I used to offer them milk before any of my family or my wealth”; his family meaning his wife and children, and his wealth meaning his slaves and the like. He had sheep that

⁴¹ *Ṣaḥīḥ al-Bukhārī* 2272; *Ṣaḥīḥ Muslim* 2743

he used to graze and then return in the evening. Then he would milk the sheep and give the milk to his elderly parents first, then to his family and slaves.

He said, “One day, I went far away in search of grazing,” meaning he traveled a long distance in search of trees they could graze from, and when he returned he found his parents asleep. He thought, should he feed his family and slaves before his parents, or should he wait until his parents awoke? So he chose the second option. Thus, he stood holding the container of milk until daybreak, while waiting for his parents to awaken. When his parents awoke, he poured them milk and then he poured milk for his family and slaves.

He said, “O Allāh! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock”; meaning, if I was sincere in my actions and I did it for Your sake, then relieve us from our current condition. This is proof for having sincerity in your actions, doing them for Allāh ﷻ. Sincerity is a major reason for the actions being accepted. Thus, Allāh accepted this means of drawing near to Him and He moved the boulder, but they were not able to exit.

The second man sought nearness to Allāh by his great chastity. This was because he had a cousin whom he loved severely, as much as any man could love a woman. “And I wanted her for myself”; meaning, he wanted to fornicate with her. But she did not agree and she refused. Then one year, she was stricken with famine and poverty, so she felt compelled to present herself for fornication— and this is not permissible, but this is what occurred. She came to him and he gave her 120 *dīnār* in return for her giving herself to him. She did this due to a need and necessity.

When he laid with her as a man lays with a woman, when he intended to be with her, she said this great, amazing statement: “Fear Allāh, and do not break the seal except with its due right.”

Thus, she frightened him with Allāh ﷻ and she alluded that if he wanted to be with her in the proper manner, she would not object, but she did not want to be intimate in an impermissible manner. She knew this was a sin, so she said, "Fear Allāh."

When she said this, which came from the bottom of her heart and entered the bottom of his heart, he moved away from her, even though she was the most beloved person to him. Meaning, he still loved her and he did not hate her; the love remained in his heart. But he was affected with fear of Allāh ﷻ, so he stood and left her, and he let her keep the 120 *dīnār* he had given her.

He said, "O Allāh! If I did so to seek Your pleasure, then deliver us from the distress caused by this rock"; meaning, if I was sincere in my actions and did this for Your sake, then relieve us from our current condition. So the boulder moved, but they were not able to exit, and this was from the signs of Allāh, because Allāh has power over all things. If Allāh wanted, He could have moved this boulder from [their path] the first time, but He wanted it to remain until each one of them completed seeking nearness to Him through their righteous actions.

As for the last man, he sought nearness to Allāh ﷻ by piety, fulfilling the trust, and sincerity in action. He mentioned that he hired workers to do a job and he gave them their wages, except for one worker who left and did not take his wages. So the man invested these wages through buying and selling until he had camels, cows, sheep, slaves, and great wealth.

After some time, the worker came and said to him, "O slave of Allāh, give me my wages!" The man responded to him, "Everything you see is for you, including the camels, cows, sheep, and slaves." The worker responded, "Do not mock me, the wages you owe me are a small amount. How is it that everything I see from the camels, cows, sheep, and slaves belong to me? Do not mock me." He responded to the worker, "It belongs to you." So

the worker took it all and spared nothing.

The man said, “O Allāh! If I did so seeking Your pleasure, then relieve us of our distress.” The rock slipped aside and they got out, walking freely.

► Benefits of this Ḥadīth

[This *ḥadīth* contains] the virtue of kindness to the parents, which is from the righteous actions that bring relief from hardship and remove the darkness.

[It also contains] the benefits of chastity and avoiding fornication; and if the person avoids fornication while having the ability to do so, this is from the greatest actions. It has been authenticated from the Prophet ﷺ that from the seven whom Allāh will shade with His shade, on the Day when there is no shade except His shade, is:

رجل دعته امرأة ذات منصب وجمال، فقال: إني أخاف الله.

A man who is summoned by a woman of beauty and status, and he says, “Verily, I fear Allāh.”⁴²

This woman that the man loved presented herself to him and he stood fearing Allāh ﷻ. He attained this complete chastity, and it is hoped that he will be from the seven who are shaded in the shade of Allāh on the Day when there is no shade except His.

This *ḥadīth* also contains the virtue of fulfilling the trust, and of correct actions toward others. When the worker came, the man could have only given him his wages and kept the other wealth for himself. But due to the trust, reliability, and sincerity towards his brother, he gave him all the fruits of his wages.

This *ḥadīth* shows the power of Allāh ﷻ, as He moved the boulder by His will [alone]. No vehicle came to remove it, and no men came to move it; rather, it was only by the command of Allāh ﷻ.

⁴² *Ṣaḥīḥ al-Bukhārī* 6806; *Ṣaḥīḥ Muslim* 1031

Allāh commanded the boulder to fall and block their path and then He commanded it to move out of their way. Allāh ﷻ has power over all things.

Also from the lessons in this *ḥadīth* is that Allāh is the All-Hearer of supplications. He heard the *du‘ā'* of these men and He answered them.

And from the lessons of this *ḥadīth* is that sincerity is one of the reasons for the removal of hardship, as each one of them said, “O Allāh, if I did this for Your sake, then relieve us from our current condition.” As for showing off (and refuge is sought with Allāh) and the one who only does actions to be seen or heard so the people will praise him, then this is like the foam that goes away and has no benefit for the person. We ask Allāh to grant us and you sincerity towards Him.

Zaynab's Rope



عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ مَا هَذَا الْحَبْلُ قَالُوا هَذَا حَبْلٌ لِرَئِيبٍ فَإِذَا فَتَرَتْ تَعَلَّقَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حُلُوهُ لِيُصَلَّ أَحَدُكُمْ نَشَاطَةً فَإِذَا فَتَرَ فَلْيَقْعُدْ.

Anas bin Mālik رضي الله عنه narrated:

The Prophet ﷺ came into the *masjid* and noticed a rope stretched between two poles. He inquired, “What is this rope for?” He was told, “This is Zaynab’s rope. When she begins to feel tired during her voluntary prayer, she grasps it for support.” The Prophet ﷺ said, “Untie it. You should perform prayers as long as you feel active. When you feel tired, you should lay down.”⁴³

► Explanation

The author رحمته الله mentioned that which has been narrated by Anas bin Mālik رضي الله عنه from the Prophet ﷺ, that he entered the *masjid* (meaning the Prophet’s *masjid*) and there was a rope stretched between two poles (i.e., between two pillars). He said, “What is this rope for?” They replied, “This rope is for Zaynab. When she begins to feel tired during her voluntary prayer, she grasps it for support.” The Prophet ﷺ said, “Untie it,” meaning take it down and remove it, then he said, “You should perform prayers as long as you feel active. When you feel tired, you should lay down.”

In this *ḥadīth* is proof that it is not necessary for the person to become absorbed and engrossed in worship such that he burdens

⁴³ *Ṣaḥīḥ al-Bukhārī* 1150; *Ṣaḥīḥ Muslim* 784

himself with what he cannot sustain. He should pray as long as he is energetic, and when he becomes tired he should lie down and sleep. This is because his mind will be confused, bored, and apathetic if he prays while he is tired, and perhaps he will hate worship. Perhaps he will go to make *du‘ā'* for himself, but [instead] he will make *du‘ā'* against himself. Thus, when he prostrates while being tired and he wants to say, “O my Lord, forgive me,” he will say, “O my Lord, do not forgive me,” because he is sleepy. For these reasons, the Prophet ﷺ ordered this rope to be taken down, and he ordered us to pray while we are energetic, and to lie down when we become tired.

Even though this was narrated concerning the prayer, it applies to all actions. The person should not burden himself beyond his ability; rather, he deals with himself with kindness and gentleness. And he should not be hasty in the affairs; perhaps some affairs have been discontinued due to wisdom, desired by Allāh ﷻ. So do not say, “Verily, I want to tire myself”; rather, wait and give yourself your rights. Then you will achieve the desired result.

Similar to that is what some students do by continuing their studies while sleepy, so they tire themselves and do not achieve anything. This is because the one who reviews while he is sleepy will not benefit. The one who reviews while he is sleepy, whether it is books on *manhaj* or other than that, needs to close the book, sleep, and rest. This is general for all times, even if it is after *Fajr* prayer or after *‘Asr* prayer—if a student wants to lie down and rest, there is no problem. Every time he gets sleepy, he sleeps, and every time he is energetic, he works.

﴿ فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴾

So when you have finished [your duties], then stand up [for worship]. And to your Lord (alone) turn (all your intentions and hopes and) your invocations.

[Sūrah ash-Sharḥ 94:7-8]

Zaynab's Rope

Perform every action during a time when it is easy, except for the obligatory acts, as these must be performed at specific times. As for the optional actions, then the affair is wide, so do not tire yourself in anything.

The Garden of Abū Ṭalḥah al-Anṣārī



عن أنس رضي الله عنه قال: كان أبو طلحة رضي الله عنه أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب قال أنس: فلما نزلت هذه الآية: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله إن الله تعالى أنزل عليك: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وإن أحب مالي إلي بيرحاء، وإنها صدقة لله تعالى أرجو برها وذخرها عند الله تعالى، فضعها يا رسول الله حيث أراك الله، فقال رسول الله صلى الله عليه وسلم: بخ! ذلك مال رابح، ذلك مال رابح، وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه، وبني عمه.

Anas bin Mālik رضي الله عنه narrated:

Abū Ṭalḥah رضي الله عنه was the richest among the Anṣār of Madīnah and he possessed the largest property of palm trees. Among his most beloved possessions was his garden, known as Bayruḥā', which was opposite the *masjid*. The Messenger of Allāh ﷺ often visited it and drank from its fresh water.

When this *āyah* was revealed:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

By no means shall you attain *al-birr* (piety, righteousness—here it means Allāh's reward, i.e., Jannah), unless you spend (in Allāh's cause) of

that which you love.

[Sūrah Āli 'Imrān 3:92]

Abū Ṭalḥah came to the Messenger of Allāh ﷺ and said, “Allāh says in His Book, ‘By no means shall you attain *al-birr*, unless you spend (in Allāh’s cause) of that which you love,’ and the dearest of my property is Bayruḥā’, so I have given it as *sadaqah* (charity) for Allāh’s sake, and I anticipate its reward with Him. So spend it, O Messenger of Allāh, as Allāh guides you.”

The Messenger of Allāh ﷺ said, “Well done! That is profit-earning property. I have heard what you have said, but I think you should spend it on your nearest relatives.” So Abū Ṭalḥah ﷺ distributed it amongst his nearest relatives and cousins.⁴⁴

► Explanation

The author ﷺ placed this narration under the chapter heading “Spending From That Which You Love and From the Good Things.”

After mentioning the obligation of spending on the wife and the relatives, he mentioned that it is necessary for the person to endeavor to spend from the best of his wealth, and from the most beloved of his wealth. And there is a difference between the best and the most beloved. Most of the time, the person only loves the best of his wealth, but sometimes his heart is attached to a possession that is not the best of his wealth. So if he spends from the good things, from that which is loved by the common people and that which he loves himself, even if it is not from the best of his wealth, this is proof that he is truthful in his actions with Allāh.

Charity is called *sadaqah* for this reason, because it is a proof of the *ṣidq* (truthfulness) of the one who spends. The person must spend from the best of his wealth, and it is necessary for him to

⁴⁴ Ṣaḥīḥ al-Bukhārī 1461; Ṣaḥīḥ Muslim 998

spend from that which he loves, so he can prefer what Allāh ﷻ loves over what his soul desires.

Then the author used two verses from the Book of Allāh ﷻ as a proof. Allāh ﷻ said:

﴿لَنْ تَأْلَوْا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

By no means shall you attain *al-birr*, unless you spend (in Allāh's cause) of that which you love.

[Sūrah Āli 'Imrān 3:92]

Al-Birr means a "great abundance of good." From this meaning, a wide open space is called a *birr*. Therefore, *al-birr* is a great abundance of good. This means you will not attain a great abundance of good and you will not attain the level of the righteous until you spend from that which you love.

All wealth is loved, but some of it is more beloved than other wealth. So if you spend from what you love, this is proof that you are truthful, and with this you will attain the level of the righteous.

And the Exalted said:

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ﴾

Do not aim at that which is bad to spend from, (though) you would not accept it save if you close your eyes and tolerate therein.

[Sūrah al-Baqarah 2:267]

The bad from everything is relative; the bad from wealth applies to that which is lowly, that which was earned in a lowly manner, and that which is impermissible.

The rest of the verse from the beginning is:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ﴾

**O you who believe! Spend of the good things that
you have (legally) earned, and of that which We
have produced from the earth for you.**

[Sūrah al-Baqarah 2:267]

That which comes from the earth can be good and it can be bad. He said, “And do not aim at that which is bad,” meaning, do not intend to spend from the bad, lowly things. “You would not accept it save if you closed your eyes,” meaning, that if it was being given to you, then you would not accept it except with your eyes closed, while you hated to accept it. So how can you be pleased to give bad things to others while you would not accept it yourself?!

This is from the standpoint of using the evidence of the person who affirms and acknowledges, because he would not be pleased to accept lowly items instead of the good items, so how is he pleased to give lowly items instead of good items?!

Thus, bad means lowly; an example of that is the Prophet ﷺ calling the onion and scallion a filthy plant, because it has a bad odor. Consequently, if a person eats from it and the odor remains in his mouth, it is not permissible for him to enter the *masjid*, not for the prayer or other than that. This is because the angels frequent the *masjid*, so if he enters the *masjid* he will annoy the angels [with this smell]. The angels are good and pure, and good things are for that which is good and pure, and they hate that which is filthy from the actions and objects. So if you enter the *masjid* with a foul odor, you will annoy the angels.

A man during the time of the Messenger ﷺ entered the *masjid*, and he had eaten garlic or onions, so he was sent to al-Baqī'. And do you know the distance between al-Baqī' and Masjid an-Nabawi? It

is far. He was sent to al-Baqī' and he did not come near the *masjid*.

Unfortunately, some of the people—and we ask Allāh for us and for them guidance and protection—they smoke cigarettes or *shisha* and then come to the *masjid* with the smell of smoke or *shisha* in their mouth or upon their clothes. This smell is the most evil of smells, such that some people are not able to pray beside those who smoke. It is not permissible for these people to enter the *masjid* while this evil odor is upon them.

And likewise the person with an offensive odor that emits from the armpit, the ears, or the head—it is not permissible to pray in the *masjid* as long as this odor is offensive. It is not permissible to enter the *masjid*, and he should be far from it. All praises belong to Allāh, this is from the trials and tests, so if a person is tested with this, he does not say, “How can I stay away from the *masjid*?!” This is from Allāh ﷻ, so stay away from the *masjid* and do not harm the people and the angels. Try as much as you can to remove this smell, either by cleaning completely or by applying a nice fragrance to cover the foul odor. With this, you are able to treat these smells so no one will smell anything from you except a good fragrance.

The term impure is applied to the way the wealth is earned, based on the statement of the Prophet ﷺ:

كسب الحجام خيٲ.

The earnings of a cupper are impure.⁴⁵

The cupper is the one who removes blood; this earning is impure, meaning it is bad. And this does not mean it is *ḥarām*. Ibn ‘Abbās ؓ said, “If the earnings of the cupper were *ḥarām*, then the Prophet ﷺ would not have given them their wages.” For surely,

⁴⁵ *Sunan Abi Dāwūd* 3421

the Prophet ﷺ was cupped and he gave the cupper his wages; if it were *ḥarām*, he would not have given it to him. The person is able to refrain from this and to only cup the people if they need it, without wages, voluntarily.

Sometimes, the terms bad or impure are applied to that which is *ḥarām*, as in the statement of Allāh ﷻ:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

**And he makes lawful for them the good things and
prohibits for them the evil.**

[*Sūrah al-A'rāf* 7:157]

This means he prohibits the evil and this [evil] is the opposite of the good. An example of this is the flesh of dead animals, swine, and animals killed by strangling, by a violent blow, by a headlong fall, or by the goring of horns, that which has been (partly) eaten by a wild animal, and intoxicants, etc.

The meaning of this verse is that nothing is prohibited except that which is impure, and it does not mean that everything impure is prohibited. As we know now that impure or bad is applied to a number of things as a description, but the meaning is that the Prophet ﷺ only prohibits that which is impure or bad.

The summary is that Allāh ﷻ prohibited the people from intending to give the lowly part of their wealth as charity, and He encourages them to give from what he loves and that which is best.

Then the author mentioned the *ḥadīth* of Abū Ṭalḥah, the husband of Umm Anas ؓ. Abū Ṭalḥah had a greater garden than any of the Anṣār—it contained good water, and it faced Masjid an-Nabawi. The garden contained good, sweet water that the Prophet ﷺ would come and drink from.

When the statement of the Exalted was sent down:

﴿لَنْ تَتَالَوْا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

By no means shall you attain *al-birr*, unless you spend (in Allāh's cause) of that which you love.

[Sūrah Āli 'Imrān 3:92]

He rushed ﷺ, he came to the Prophet ﷺ and he said, "O Messenger of Allāh! Verily, Allāh ﷻ sent down His statement: 'By no means shall you attain *al-birr*, unless you spend (in Allāh's cause) of that which you love.' Verily, the most beloved wealth to me is Bayruḥā' (his garden), so I give it as charity to Allāh and His Messenger."

The Prophet ﷺ said in amazement, "*Bakh, bakh.*" This is a statement of amazement, meaning: How great and noble is this action! He said, "That is profit-earning property."

The Messenger ﷺ spoke the truth. This wealth is profitable. How many good deeds increase in profit? If it is a good deed, it can increase by ten times, up to seven hundred times, up to many times more than that! The Messenger ﷺ spoke the truth. This is profit-earning property. Then he said, "I think you should spend it on your nearest relatives." Thus, Abū Ṭalḥah did so, spending it on his relatives and cousins.

You will be amazed at how the Companions rushed and hurried to good deeds. If Ibn 'Umar was impressed with anything from his wealth and if he was attached to it, he would give it in charity, in order to profit from it in the next life. That which you hold on to will either leave you or you will leave it—it is a must that one of the two happens. Either it will become damaged or you will become damaged. But that which you put forward for charity will remain. We ask Allāh to assist us and the Muslims with our souls and we seek refuge from stinginess and tightfistedness.

And the reality is, your real wealth is that which you put forth for charity. The family of the Prophet ﷺ sacrificed a sheep and they gave all of it away in charity except its forearm. The Prophet ﷺ came forward and said, “What remains of it?” ‘Ā'ishah رضي الله عنها said, “Nothing remains except the forearm,” meaning she gave everything from the animal in charity except its forearm. The Prophet ﷺ responded, “All of it remains except its forearm.” This means that what they ate will go away; as for what they gave in charity, it will remain for them.⁴⁶

In conclusion:

The Companions had exceptional purpose. They were those who knew the value of this world and the value of wealth. They knew that what they put forward would remain, and what they kept would vanish.

We ask Allāh to spare us from stinginess, tightfistedness, cowardliness, and laziness.

⁴⁶ *Jāmi' at-Tirmidhi*

Charity to the Thief, the Fornicator, and the Rich Man



عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: قال رجل لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد سارق، فأصبحوا يتحدثون: تصدق على سارق! فقال: اللهم لك الحمد لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد زانية؟! فأصبحوا يتحدثون: تصدق على زانية فقال: اللهم لك الحمد على زانية، لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد غني، فأصبحوا يتحدثون! تصدق الليلة على غني، فقال: اللهم لك الحمد على سارق، وعلى زانية، وعلى غني! فأتى فقيل له: أما صدقتك على سارق، فلعله أن يستعف عن سرقة، وأما الزانية فلعلها تستعف عن زناها، وأما الغني فلعله أن يعتبر، فينفق مما آتاه الله.

Abū Hurairah رضي الله عنه narrated:

The Messenger of Allāh ﷺ said, “A man (from the people before you) said, ‘Indeed! I will give in charity.’ So he took his *ṣadaqah* out and placed it in a thief’s hand. In the morning, the people were talking (about this incident) and saying, ‘*Ṣadaqah* was given to a thief last night.’ The man said, ‘O Allāh! Praise be to You. I have given *ṣadaqah* to a thief. Indeed, I will give in charity!’

“So he took his *ṣadaqah* out and he placed it in a prostitute’s hand. In the morning, the people were talking (about this incident) and saying, ‘*Ṣadaqah* was given to a prostitute last night.’ On hearing this, the man said, ‘Praise be to You, O Allāh! I gave *ṣadaqah* to a prostitute. Indeed, I will give in charity!’

“So he took his *ṣadaqah* out and placed it in a rich man’s hand. In the morning, the people were talking (about this incident) and

saying, ‘*Ṣadaqah* was given to a rich man last night.’ The man said, ‘O Allāh! Praise be to You (for helping me) give charity to a thief, a prostitute, and a rich man.’

“Then the message came to him that his *ṣadaqah* to the thief might result in him refraining from theft, his *ṣadaqah* to the prostitute might help her abstain from her immorality, and his *ṣadaqah* to the rich man might help him pay heed and spend from what Allāh had bestowed upon him.”⁴⁷

► Explanation

This *ḥadīth* of Abū Hurairah is concerning the story of a man who went out to give charity, and it is known that charity is for the poor and impoverished. But the charity was placed in the hand of a thief. When morning came, the people began to speak about this matter, saying, “Last night, charity was given to a thief.” And the thief should be disciplined, not spent upon so his wealth increases.

So this man who gave charity said, “All praises belong to Allāh.” He praised Allāh, because Allāh ﷻ is praised in every situation. It is from the guidance of the Prophet ﷺ that if something happened that made him happy, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

All praise is to Allāh by Whose grace good deeds are completed.⁴⁸

And if something occurred that was displeasing, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

All praises belong to Allāh in all circumstances.⁴⁹

This is the guidance of the Prophet ﷺ. As for what some of the

⁴⁷ *Ṣaḥīḥ al-Bukhārī* 1421; *Ṣaḥīḥ Muslim* 1022

⁴⁸ *Sunan Ibn Mājah* 3803

⁴⁹ *Ibid*

people say: "All praise be to Allāh, besides Whom no one can be praised, for that which is disliked," it is not befitting to use this expression, because the statement "that which is disliked" is based upon you hating a thing. This is a type of regret and sadness. So rather, you should say as the Prophet ﷺ said: "All praises belong to Allāh in all circumstances."

There is no doubt that in this world, that which a person likes will come to him some days, and some days that which a person dislikes will come to him. The worldly life is not pure and unblemished in all instances; its purity is blemished with cloudiness. We ask Allāh to decree for us and you a portion in the hereafter. Thus, if there comes to you that which pleases you, say, "All praise is to Allāh by Whose grace good deeds are completed." And if there comes to you that which displeases you, say, "All praises belong to Allāh in all circumstances."

Then this man went out [again] saying, "I will surely give charity tonight." So the charity fell into the hand of a fornicator, a female prostitute who allows the people to fornicate with her. When morning came, the people began to talk, saying, "Last night, charity was given to a fornicator." This is something neither the intellect nor the natural disposition will accept.

The man said, "I will surely give charity tonight," as though he believed the charity he gave the first and second nights was not accepted. So he gave charity again and it was placed in the hand of a rich man, and the rich person is not from those who receive charity. Rather, they are from those who can receive gifts and the like. When morning came, the people began to talk, saying, "Last night, charity was given to a rich man."

The man said, "All praises belong to Allāh for the thief, the fornicator, and the rich man." He intended to put charity in the hands of the poor, virtuous person, but the command of Allāh will surely come to pass. Thus, it was said to him, "Your charity has

been accepted.” This is because he was sincere; he intended good, but it was not made easy for him.

And the Prophet ﷺ said about these circumstances:

إذا حكم الحاكم، فاجتهد، ثم أصاب، فله أجران، وإن حكم واجتهد، فأخطأ، فله أجر.

When a judge utilizes his skill of judgment and comes to a correct decision, he will have a double reward, but when he uses his judgment and commits a mistake, he will have a single reward.⁵⁰

This man was utilizing his judgment, but what he intended was not made easy for him, so it was said to him, “As for your charity, then surely it has been accepted. As for the thief, perhaps it will cause him to refrain from stealing; perhaps he will say this wealth is sufficient. As for the prostitute, perhaps this will cause her to refrain from fornication, because maybe she was prostituting for money—and refuge is sought with Allāh. Now she will have the money and no need to fornicate. And as for the rich man, then perhaps this will be a lesson for him and he will spend from what Allāh has given him.” Like this, the good intention obtains good results, and all of what was mentioned is possible: the thief will refrain from stealing, the fornicator will refrain from fornicating, and the rich man will learn a lesson.

This *ḥadīth* is proof that if a person intends good and works towards it, but they err, the good deed will be written for him and the mistake will not harm him. This is why the scholars have said that if a person gives his *ṣakāh* to someone he believes deserves *ṣakāh* and then it is made clear that this person does not deserve *ṣakāh*, he shall still be rewarded for it.

For example, you see a man wearing a shabby garment so you believe he is poor, thus you give him charity. Then you speak

⁵⁰ *Ṣaḥīḥ al-Bukhārī* 7352; *Ṣaḥīḥ Muslim* 1716

with the people and they tell you he is rich and he has a lot of wealth. So will you be rewarded for your *ṣakāh*? The answer is yes, because it was said to this man, “As for your charity, then verily, it was accepted.” Likewise, your charity will be accepted if you gave it to someone you thought deserving of it, and in reality they were not deserving of it. Surely, you will be rewarded for it.

And with Allāh lies all success.

The Property



عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: اشترى رجل من رجل عقاراً، فوجد الذي اشترى العقار في عقاره جرة فيها ذهب، فقال له الذي اشترى العقار خذ ذهبك: إنما اشتريت منك الأرض، ولم أشتِ الذهب، وقال الذي له الأرض: إنما بعثتك الأرض وما فيها، فتحاكما إلى رجل، فقال الذي تحاكما إليه: ألكما ولد؟ قال أحدهما: لي غلام، وقال الآخر: لي جارية، قال: أنكح الغلام الجارية وأنفقوا على أنفسهما منه وتصدقاً.

Abū Hurairah رضي الله عنه narrated:

The Prophet ﷺ said, “A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller, ‘Take your gold, as I only bought the land from you and not the gold.’ The owner of the land said, ‘I sold you the land with everything in it.’ So both of them took their case before a third man, who asked, ‘Have you any children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on them; and give whatever remains in charity.’”⁵¹

► Explanation

A man purchased land from another man and he found a jar of gold on this land. The one who purchased the land went to the seller of the land and said, “Take this, because I only purchased the land from you and I did not purchase the gold.” The seller replied, “I sold you the land and what was on it.”

This is proof of the piety of both of these men. Both of them

⁵¹ *Ṣaḥīḥ al-Bukhārī* 3472 and *Ṣaḥīḥ Muslim* 1721

were pious and they said, "This wealth does not belong to me." They sought a third man to judge between them. He said to one of them, "Do you have a son?" He replied, "Yes!" He said to the other man, "Do you have a daughter?" He replied, "Yes!" The third man said, "Marry your son to his daughter and use the gold as the dowry and to spend upon them." And thus, they did so.

This is proof that people with this level of piety can be found. As for the ruling concerning this issue, then the scholars have stated that if a person sells land to an individual and he finds something buried on the land, such as gold or other than that, then he does not own what he found simply because he owns the land; rather, it belongs to the seller. And if the seller bought it from another person, then it belongs to the first person.

This is because what is buried in the land is not part of the land, and this is in contrast to the minerals of the land. If a person buys land and he finds minerals on this land, such as gold and silver, then this is included in the land.

The Mother Bird



عن ابن مسعود رضي الله عنه قال: كنا مع رسول الله صلى الله عليه وسلم في سفر، فانطلق لحاجته، فرأينا حمرة معها فرخان، فأخذنا فرخيها، فجاءت الحمرة فجعلت تعرش فجاء النبي صلى الله عليه وسلم فقال: من فجع هذه بولدها؟ ردوا ولدها إليها“ ورأى قرية نمل قد حرقناها، فقال: من حرق هذه؟ قلنا: نحن. قال: إنه لا ينبغي أن يعذب بالنار إلا رب النار.

Ibn Mas‘ūd رضي الله عنه narrated:

We were with the Messenger of Allāh ﷺ on a journey when he drew apart (to relieve himself). In his absence, we saw a red bird with two young ones. We caught them and the red mother bird came, hovering and flapping her wings. In the meantime, the Prophet ﷺ returned and said, “Who has put this bird into distress because of its young? Return them to her.”

He ﷺ also noticed a village of ants that we had burnt up. He asked, “Who has set fire to this?” We replied, “We have done so.” He ﷺ said, “None can punish with fire except the Lord of the fire.”⁵²

His statement “a village of ants” means a mound of ants.

► Explanation

In this narration collected by Abū Dāwūd, the Prophet ﷺ went to relieve himself. Meanwhile, the Companions found a mother bird with two of her young. They took her young and she began to hover around them, and this is the norm for birds. If their young

⁵² *Sunan Abī Dāwūd* 3532

are taken, they will hover around and chirp due to the loss of their young. This is because Allāh has placed mercy in the hearts of animals for their young, such that the animal will raise its hoof fearing harm to its young. And this is from Allāh ﷻ. Then the Prophet ﷺ ordered them to release her young, so they released them.

Then he passed by a mound of ants that had been burned. He said, "Who has burned this?" They replied, "We did, O Messenger of Allāh!" Meaning they had burned a mound of ants, the home of the ants, with fire. The Prophet ﷺ said, "It is not befitting that anyone should punish with fire except the Lord of the fire."

Thus, he prohibited them from that. Based upon this, if you have ants, you cannot burn them with fire; rather, you can put something down to repel them, such as an ant repellent. If you put it on the wall, they will flee by Allāh's permission and they will not return. And if the only way you can be safe from their harm is by using an insecticide to kill them, then there is no problem with this because you are trying to safeguard against their harm.

Otherwise, ants are from that which the Prophet ﷺ has prohibited killing. But if there is no other way to protect against them except by killing them, there is nothing wrong with this.

A Mother and Her Two Daughters



عن عائشة رضي الله عنها قالت: دخلت علي امرأة ومعها ابنتان لها تسأل، فلم تجد عندي شيئاً غير تمر واحدة، فأعطيتها إياها فقسمتها بين ابنتيها ولم تأكل منها، ثم قامت فخرجت، فدخل النبي صلى الله عليه وسلم علينا، فأخبرته فقال: من ابتلي من هذه البنات بشيء فأحسن إليهن كن له ستراً من النار.

‘Ā’ishah رضي الله عنها narrated:

A woman came to me with her two daughters, asking for charity, but she found nothing with me except one date. So I gave it to her and she divided it between her two daughters, and she herself ate nothing of it. She then got up and left. When the Messenger of Allāh ﷺ came in, I told him this story, and he said, “Whoever is tested by means of these girls, and he treats them with kindness, they will be a protection for him from the Fire.”⁵³

► Explanation

The author ﷺ mentioned an astonishing, amazing story from ‘Ā’ishah رضي الله عنها. She said, “A woman came to me with her two daughters, asking for charity.” This was because the woman was poor. ‘Ā’ishah said, “But she found nothing with me except one date.” A house from the home of the Prophet ﷺ, and they found nothing except one date!

She said, “So, I gave it to her and she divided it between her two daughters.” She divided it in half, giving one half of the date to one daughter and the other half to the other daughter, and she did not eat anything from it.

⁵³ *Ṣaḥīḥ al-Bukhārī* 5995; *Ṣaḥīḥ Muslim* 2629

The Prophet ﷺ entered upon 'Ā'ishah and she told him this amazing story, so the Prophet ﷺ said, "Whoever is tested by means of these girls, and he treats them with kindness, they will be a protection for him from the Fire." And his statement, "Whoever is tested," does not mean a test with evil, rather he intends whoever is decreed to have girls. As it comes in the statement of Allāh, the Exalted:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

And We test you with evil and with good as a trial;
and to Us you will be returned.

[Sūrah al-Anbiyā' 21:35]

This means that whoever is decreed to have daughters and he is good to them, they shall be a shield for him from the Fire on the Day of Judgment. Meaning, Allāh will shield him from the Fire due to his kindness to his daughters. This is because the daughter is weak and unable to provide for herself. The one who provides is the man. Allāh ﷻ said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

Men are the protectors and maintainers of women,
because Allāh has made one of them to excel the
other, and because they spend (to support them)
from their means.

[Sūrah an-Nisā' 4:34]

Thus, the one who spends upon the family and earns a living is the man; as for the woman, her situation is in the home. She establishes the home, puts the home in order for her husband, and she disciplines her children.

It is not for the woman to work and earn the living except in the Western, disbelieving lands, and for those who resemble them.

Those who have been deceived by them blindly follow them, and they make the woman similar to the man in earning a living in trade and in the offices, such that the women and men mix together. And the more attractive she is, the more fortune she has with the management, according to the West and those who resemble them.

As for us (and all praises belong to Allāh) in this country of ours [i.e., Saudi Arabia], and we ask Allāh to continue this blessing upon us, the government has prohibited the women from working in the general and private sector except in those areas that are connected to women, such as educating the girls, according to what we have read. We ask Allāh for firmness and to increase His favor upon us, and to protect us from the harmful mixing seen today.

► Benefits of this Ḥadīth

First: A home from the homes of the Prophet ﷺ—from the noblest of his homes, housing the most beloved wife to him—has only one date. Now, in this country of ours, when it is time to eat, a person will be presented with five different types of food. Why is the *dunyā* open for us while it was closed for them?! Is it because we are more beloved to Allāh than them?! No, by Allāh, this is not the case. They are more beloved to Allāh than we are. But Allāh gives His virtue to whomever He wills, and we are being tested with these favors.

With many people today, these favors have become a reason to commit evil and corruption, and to have arrogance. Such that the people have become corrupt (and we seek refuge with Allāh), and we fear for ourselves the punishment of Allāh ﷻ due to much of our ingratitude and denial of these favors, and we use these favors to disobey Allāh ﷻ. We ask Allāh for safety and security.

Second: The selflessness of the Companions, for surely ‘Ā’ishah رضي الله عنها only had one date, but she felt sympathy for this poor woman.

However, today we have a great deal of wealth, and if a beggar comes, we reject him. But the real problem concerning rejecting the beggar is that many of the beggars are liars. They beg but will have more wealth than the one they beg from. How many people have begged from the people, swearing they are in need, and when they die it is found that they had a great deal of money, silver, gold, and cash?! This is what makes the people apprehensive about giving to every beggar, due to the lies and deception. They make themselves appear to be poor, destitute, and insane, while they are liars.

Third: This *ḥadīth* also contains a lesson that some of the Companions were poor and some of them were rich. Allāh ﷻ said:

﴿ أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخِيًّا ﴾

Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.

[Sūrah az-Zukhruf 43:32]

If it were not for the varying degrees of livelihood, some people would not be able to employ others. For example, if we were all upon the same level and some of us were in need of others to build for them. So a person goes to someone and says, “I want you to build a house for me.” He will respond, “I am not going to build for you. I am like you. I am rich.” If we wanted to fix a door, the person would say, “I am not going to fix it. I am rich like you.” Therefore, these varying degrees of livelihood have allowed some people to work for others.

A poet said:

النَّاسُ لِلنَّاسِ مِنْ بَدْوٍ وَحَاضِرَةٍ
بَعْضٌ لِبَعْضٍ وَإِنْ لَمْ يَشْعُرُوا، خَدُمُ

From the beginning until now, the people assist and serve each other, even if they don't realize it.

Even the rich merchant, the billionaire, serves the poor; and how is that?! He provides them with food, drink, clothing, building material, and other things; he provides it to the less fortunate, (they purchase it) and he benefits from it. Therefore, all the people are in need of one another and they serve one another. This is from the wisdom of Allāh ﷻ.

Fourth: This *ḥadīth* shows the proof that it is virtuous to treat the daughters kindly, including with wealth, clothing, and watching over them, because they are unable to take care of themselves.

Fifth: And this *ḥadīth* contains what we alluded to earlier, that those who are responsible for earning a living and spending are the men; as for the women, they are responsible for setting the home in order, and those jobs which are only done by the women, such as educating the daughters. As for placing them in the workplace with the men in one office or as secretaries, as is found in many of the Muslim lands, there is no doubt this is extremely dangerous and a great evil. The Prophet ﷺ said:

خير صفوف الرجال أولها، وشرها آخرها، وخير صفوف النساء آخرها، وشرها أولها.

The best row for the men is the first row and the worst is the last row, and the best row for the women is the last row and the worst row is the first row.⁵⁴

This is because the first row for the women is closest to the men,

⁵⁴ *Ṣaḥīḥ Muslim* 440

thus it became the worst row. And the last row is furthest from the men, so it became the best row. Look at how they mourn the woman staying back and far from the *imām*, while this is so she can be far from the men.

We ask Allāh to protect us and our Muslim brothers from the causes of His anger and punishment.

The Guest of the Messenger of Allah ﷺ



عن أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إني مجهود، فأرسل إلى بعض نسائه، فقالت: والذي بعثك بالحق ما عندي إلا ماء، ثم أرسل إلى أخرى، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذي بعثك بالحق ما عندي إلا ماء. فقال النبي صلى الله عليه وسلم من يضيفه هذا الليلة؟ فقال رجل من الأنصار: أنا يا رسول الله، فانطلق به إلى رحله، فقال لامرأته: أكرمي ضيف رسول الله صلى الله عليه وسلم.

وفى رواية قال لامرأته: هل عندك شيء؟ قالت: لا، إلا قوت صبياني. قال: فعليلهن بشيء. وإذا أرادوا العشاء فنوميهن. وإذا دخل ضيفنا فأطفئ السراج وأريه أنا نأكل، فقعدها وأكل الضيف وبات طاويين، فلما أصبح، غدا على النبي صلى الله عليه وسلم فقال: لقد عجب الله من صنعكما بضيفكما الليلة.

Abū Hurairah رضي الله عنه narrated:

A man came to the Prophet ﷺ and said, “I am hard-pressed by hunger.” He ﷺ sent word to one of his wives, who replied, “No, by Him Who has sent you with the truth, I have nothing except water.” Then he sent the same message to another (wife) and received the same reply. He sent this message to all of his wives and received the same reply.

Then he ﷺ said, “Who will entertain this (man) as a guest?” One of the Anṣār said, “O Messenger of Allāh, I will.” So he took him home and said to his wife, “Serve the guest of the Messenger of Allāh ﷺ.”

Another narration is:

The Anṣārī asked his wife, “Have you got anything?” She answered, “Nothing, except a little food for the children.” He said, “Keep them busy with something, and when they ask for dinner, put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating.” So they sat down and the guest ate, and they passed the night hungry. When the Anṣārī came to the Prophet ﷺ in the morning, the Prophet said to him, “Allāh admired what you did with your guest last night.”⁵⁵

► Explanation

The author ﷺ mentioned in the chapter of selflessness and sympathy, this great, amazing *ḥadīth* that explains the condition of the Prophet ﷺ and his Companions. A man came and said, “O Messenger of Allāh, verily, I am hard-pressed by hunger.” Meaning, he was suffering from poverty and hunger, and he was a guest of the Messenger of Allāh ﷺ. The Prophet ﷺ sent a message to his wives one after another, asking if they had anything. All of them replied, “No, by Him Who has sent you with the truth, I have nothing except water.”

Nine homes from the Messenger of Allāh ﷺ and they had nothing except water. This is despite the fact that if the Prophet ﷺ wanted Allāh to provide for him mountains of gold, it would have happened. But he ﷺ abstained from the worldly life more than all of the people. All nine of his houses, and they had nothing except water.

The Prophet ﷺ said, “Who will entertain this (man) as a guest?” One of the Anṣār said, “O Messenger of Allāh, I will. I will host him.” The man went to his home and he said to his wife, “Do we have anything?” She replied, “No, except food for the children.” Meaning, we do not have any food in the home tonight except dinner for them. He said, “Honor the guest of the Messenger of Allāh ﷺ.” And he told her to busy her children or to distract them

⁵⁵ *Ṣaḥīḥ al-Bukhārī* 4889; *Ṣaḥīḥ Muslim* 2054

until it was time to eat and then put them to sleep. And he told her to extinguish the light so the guest would think they were eating with him.

So she did so; she busied the children until they went to sleep, so they went to sleep without dinner. When it was time for dinner, she put out the light so the guest would think they were eating while they really weren't. Thus, the guest was full and satisfied while they went to bed hungry, without dinner. This was to honor the guest of the Messenger of Allāh ﷺ.

When morning came, the Anṣārī went to the Prophet ﷺ and the Messenger of Allāh ﷺ informed him that surely Allāh admired what they did last night. Admiration here means “to be pleased with.” Thus, Allāh ﷻ was pleased with what they did the previous night.

► Benefits of this Ḥadīth

First: The condition of the Messenger of Allāh ﷺ and the rugged life and little possessions he had despite being the noblest of creation with Allāh. If the world had any value with Allāh, the person with the most right to it would be the Messenger of Allāh ﷺ, but it has no value. Ibn al-Qayyim al-Jawziyyah رحمه الله said:

If the world was equal to the wing of a mosquito, the Lord would not have given any of it to those who disbelieve. But the world—I swear by Allāh—is less valuable to Him than the small wing of an insect.

It has less value than the wing of a mosquito, according to Allāh, so it is nothing.

Second: The good manners of the Companions with the Messenger of Allāh ﷺ, as the Anṣārī رضي الله عنه said to his wife, “Honor the guest of the Messenger of Allāh ﷺ.” And he did not say, “Honor our guest,” even though, in reality, he was the one who

hosted the man. But because he hosted him on behalf of the Messenger ﷺ, he considered him to be the guest of the Messenger of Allāh ﷺ.

Third: It is permissible to present the opportunity to host someone to the people. And this is not from the blameworthy matters; firstly, because he did not specify. He did not say, “O so-and-so, host this man,” so then it could be said that he inconvenienced him; rather, it was presented in general terms. Thus, for example, it is permissible for a person to say to those around him, if a person visits him and he is busy or he does not have the appropriate means to host him, “Who will host this man?” There is no problem with this.

Fourth: The tremendous altruism from this Anṣārī man, as he, his wife, and his children spent the night without dinner in order to honor this guest who came to visit the Messenger of Allāh ﷺ.

Fifth: From the benefits of this narration is that it is upon the person to not cause his guest to feel like a burden upon him. This man ordered that the lights be put out so the guest would not feel like he was inconveniencing them and preventing them from dinner. This is taking from the manners of *al-Khalīl* Ibrāhīm عليه السلام when the angels came to him as guests.

﴿فَرَأَىٰ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ﴾

Then he turned to his household, and brought out
a roasted calf.

[Sūrah adh-Dhāriyāt 51:26]

He went to his family, quickly and silently, so his guests would not feel shy.

Sixth: Also from the benefits of this *ḥadīth*: it is not permissible for the person to prefer his guest and the like over his family. This particular event was a rare situation, because the Prophet ﷺ said:

ابْدَأْ بِنَفْسِكَ، ثُمَّ بِمَنْ تَعُولُ.

Begin with yourself, then those you are responsible for.⁵⁶

But if the like of this situation presents itself, then there is no harm if the person begins with his guest and those whom it is upon him to honor.

Whoever ponders upon the Messenger of Allāh ﷺ, his guidance, and the guidance of the Companions, they will find noble manners and character; if the people would implement this, they would achieve elevation in this world and the next. May Allāh grant us and you success to the good of this world and the next.

⁵⁶ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

Juraij the Worshipper



عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى ابْنُ مَرْيَمَ وَصَاحِبُ جُرَيْجٍ وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ. فَقَالَ يَا رَبِّ أُمِّي وَصَلَاتِي. فَأَقْبَلَ عَلَى صَلَاتِهِ فَانْصَرَفَتْ فَلَمَّا كَانَ مِنَ الْعَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ فَقَالَ يَا رَبِّ أُمِّي وَصَلَاتِي فَأَقْبَلَ عَلَى صَلَاتِهِ فَانْصَرَفَتْ فَلَمَّا كَانَ مِنَ الْعَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ. فَقَالَ أَيْ رَبِّ أُمِّي وَصَلَاتِي. فَأَقْبَلَ عَلَى صَلَاتِهِ فَقَالَتْ اللَّهُمَّ لَا تُمْنَهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ.

فَتَذَاكُرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ وَكَانَتْ امْرَأَةٌ بَغِيٌّ يُمَثِّلُ بِحُسْنِهَا فَقَالَتْ إِنْ شِئْتُمْ لَا فُتِنْتُهُ لَكُمْ - قَالَ - فَتَعَرَّضْتُ لَهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا فَحَمَلَتْ فَلَمَّا وَلَدَتْ قَالَتْ هُوَ مِنْ جُرَيْجٍ. فَأَتَتْهُ فَاسْتَزَلُّوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ فَقَالَ مَا شَأْنُكُمْ قَالُوا زَنَيْتَ بِهَذِهِ الْبَغِيِّ فَوَلَدَتْ مِنْكَ. فَقَالَ أَيْنَ الصَّبِيِّ فَجَاءُوا بِهِ فَقَالَ دَعُونِي حَتَّى أَصَلِّيَ فَصَلَّى فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ وَقَالَ يَا غُلَامُ مَنْ أَبُوكَ قَالَ فُلَانُ الرَّاعِي - قَالَ - فَأَقْبَلُوا عَلَى جُرَيْجٍ يَقْبِلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا تَنَبَّيْ لَكَ صَوْمَعَتُكَ مِنْ ذَهَبٍ. قَالَ لَا أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ. فَفَعَلُوا.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارَاهُ وَشَارَهُ حَسَنَةً فَقَالَتْ أُمُّهُ اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَ هَذَا. فَتَرَكَ التَّدْيَ وَأَقْبَلَ إِلَيْهِ فَتَنَظَّرَ إِلَيْهِ فَقَالَ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَى نَدْيِهِ فَجَعَلَ يَرْضَعُ. قَالَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَابَةِ فِي فَمِهِ فَجَعَلَ يَمْصُهَا. قَالَ وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتَ سَرَقْتَ. وَهِيَ تَقُولُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا. فَتَرَكَ الرِّضَاعَ وَنَظَرَ إِلَيْهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا.

فَهُنَاكَ تَرَا جَعَا الْحَدِيثَ فَقَالَتْ حَلَفَى مَرَّ رَجُلًا حَسَنُ الْهَيْئَةِ فَقُلْتُ اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ. فَقُلْتُ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ. وَمَرُّوا بِهِذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتَ سَرَقْتَ. فَقُلْتُ اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا. فَقُلْتُ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا قَالَ إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ. وَإِنَّ هَذِهِ يَقُولُونَ لَهَا زَنَيْتَ. وَلَمْ تَزِنْ وَسَرَقْتَ وَلَمْ تَسْرِقْ فَقُلْتُ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا.

Abū Hurairah narrated:

The Prophet ﷺ said, “None spoke in the cradle except for three (people), including ‘Isā, the son of Maryam, and the companion of Juraij.

“Juraij had constructed a temple and confined himself in that. His mother came to him as he was busy in prayer and she said, ‘Juraij!’ He said, ‘My Lord, my mother (is calling me while I am engaged in) my prayer.’ He continued with the prayer. She left and returned the next day while he was busy in prayer, and she said, ‘Juraij!’ And he said, ‘My Lord, my mother (is calling me while I am engaged) in prayer,’ and he continued with the prayer and she left; and then the next day she came again while he was busy in prayer, and she said, ‘Juraij!’ And he said, ‘My Lord, my mother (is calling me while I am engaged) in my prayer,’ and he continued with the prayer, so she said, ‘My Lord, don’t give him death unless he has seen the faces of the prostitutes.’

“The story of Juraij and that of his meditation and prayer gained currency amongst Bani Isrā’īl. There was a prostitute who was a beauty incarnate. She said (to the people), ‘If you like, I can allure him to evil.’ She presented herself to him, but he paid no heed (to her). She came to a shepherd who lived near the temple and offered herself to him, so he had sexual intercourse with her and she became pregnant.

“When she gave birth to the child she said, ‘This is from Juraij.’

So the people came and asked him to get down, and they demolished the temple and began to beat him. He said, 'What is the matter?' They said, 'You have fornicated with this prostitute and she has given birth to a child from your loins.' He said, 'Where is the child?' They brought him (the child) and he said, 'Just leave me so that I may pray.'

"He prayed, and when he finished, he came to the child. He struck the child's stomach and said, 'O boy, who is your father?' The child said, 'He is such-and-such shepherd.' So the people turned towards Juraij, kissing him and touching him (to seek blessing), and they said, 'We are prepared to construct your temple with gold.' He said, 'No, just rebuild it with mud as it had been,' and they did that.

"Then there was a babe who was suckling from his mother when a person dressed in fine garments came by riding upon a beast. His mother said, 'O Allāh, make my child like this one.' He (the babe) left suckling and looked towards the man, and he said, 'O Allāh, don't make me like him.' He then returned to the chest and began to suck the milk of his mother."

He (Abū Hurairah) said, "I feel as if I am seeing Allāh's Messenger ﷺ as he is explaining the scene of this milk suckling, with his forefinger in his mouth and sucking that."

He (Abū Hurairah) further reported Allāh's Apostle ﷺ as saying:

"There happened to pass by [this child] a girl who was being beaten and they were saying, 'You have committed adultery and you have committed theft,' and she was saying, 'Allāh is enough for me and He is my good protector,' and his mother said, 'O Allāh, don't make my child like her.' So he left suckling the milk, looked towards the girl, and said, 'O Allāh, make me like her,' and then there was a talk between them.

“The mother said, ‘O child with shaven head, a good-looking person happened to pass by and I said, “O Allāh, make my child like him,” and you said, “O Allāh, don’t make me like him,” and we passed by a girl while they were beating her and saying, “You fornicated and you stole,” and I said, “O Allāh, don’t make my child like her,” and you said, “O Allāh, make me like her.”’

“So he said, “That man was a tyrant, so I said, “O Allāh, don’t make me like him,” and they were saying about her, “You fornicated,” whereas, in fact, she had not done that, and they were saying, “You stole,” whereas she had not done that, so I said, “O Allāh, make me like her.””⁵⁷

► Explanation

The Shaykh رحمته الله mentioned what has been narrated by Abū Hurairah رضي الله عنه from the Prophet ﷺ who said, “None spoke in the cradle except for three (people).”

The first one was ‘Īsā, the son of Maryam, the final prophet of the Children of Israel; rather, he was the final prophet before Muḥammad ﷺ, as there was no prophet between ‘Īsā and Muḥammad ﷺ. Allāh ﷻ said:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

And [mention] when ‘Īsā, the son of Maryam, said, “O Children of Israel, indeed I am the messenger of Allāh to you; confirming what came before me of the Tawrah and bringing good tidings of a messenger to come after me, whose name is Aḥmad.”

[Sūrah aṣ-Ṣaf 61:6]

57 *Ṣaḥīḥ al-Bukhārī* 3436; *Ṣaḥīḥ Muslim* 2550

Thus, there was no prophet between Muḥammad ﷺ and ʿĪsā bin Maryam عليه السلام. As for what has been mentioned by some historians, that there were prophets among the Arabs such as Khālīd bin Sinān, this is a lie and it is not correct.

ʿĪsā bin Maryam was a sign from the signs of Allāh ﷻ, as Allāh said:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

And We made the son of Maryam and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.

[Sūrah al-Mu'minūn 23:50]

He was a sign in his creation and in his birth. As for his birth, then his mother Maryam, peace be upon her, became pregnant with him without him having a father. Allāh ﷻ sent Jibrīl to her in the form of a man with all respects, and he blew into her sleeve, which went into her womb causing her to become pregnant with ʿĪsā عليه السلام. And Allāh has power over all things. The One who has the ability to create a child from sperm has the ability to create him from this blowing. As Allāh ﷻ said:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

Verily, the likeness of ʿĪsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him, “Be!” and he was.

[Sūrah Āli ʿImrān 3:59]

Do not view anything to be difficult for the Might of Allāh. If He desires a thing, He says to it, “Be”; and like this, she became pregnant and gave birth. It has been said that he did not remain

in her womb the length of a normal pregnancy, but instead she became pregnant and he developed quickly, and then she gave birth.

He was also a sign in his birth. Maryam went to the trunk of a date palm tree and said:

﴿ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا ﴾

“Would that I had died before this, and had been forgotten and out of sight!”

[Sūrah Maryam 19:23]

She was not wishing for death, but she had hoped the likes of this would not have come to her until death.

﴿ فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴾

But he called her from below her, “Do not grieve; your Lord has provided beneath you a stream.”

[Sūrah Maryam 19:24]

Meaning there was a stream running by the date palm tree.

Then he said:

﴿ وَهَرَيِّ إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴾

“And shake the trunk of the date palm towards you; it will drop fresh, ripe dates upon you.”

[Sūrah Maryam 19:25]

The tree trunk shook even though she was a woman in the pains of childbirth, and the date fell from this shaking of the trunk. And it was a ripe date, such that it would not ruin if it fell upon the ground. This was outside of the norm; the norm is that the woman is weak during childbirth. And the norm is that when the date palm tree is shaken, the dates will not fall from the bottom;

rather, they will fall from the top. And there are some date trees that will not move even if a man tries to shake them. It is also the norm that when the dates fall, they fall upon the ground and they break open, but Allāh ﷻ said:

﴿ تَسَاقُطُ عَلَيْكَ رُطْبًا جَنِيًّا فَكُلِي وَاشْرَبِي وَعَيْنَا ۖ ﴾

“It will drop fresh, ripe dates upon you. So eat and drink and be contented.”

[Sūrah Maryam 19:25-26]

Allāhu Akbar! This is from the signs of Allāh ﷻ, and Allāh has power over all things.

When she gave birth to her son, she went to the people carrying this baby, while she had not been married before. So they said to her, “O sister of Hārūn, your father was not an evil man, and your mother was not unchaste!” It is as if they were saying to her, “How did you become a fornicator?” We ask Allāh for safety and security.

“Your father was not an evil man nor was your mother unchaste.” This shows that if a person fornicates, their offspring could be tried with fornication. We seek refuge in Allāh. As it comes in the narration: “Whoever fornicates, his family will fornicate.”

They said to her, “Your father was not an evil man nor was your mother unchaste,” so Allāh ﷻ inspired her, and she pointed to the baby. And it is as though they were mocking her, they said, “How can we speak to one who is in the cradle? This does not make sense!” But he looked towards them and he said these amazing eloquent words:

﴿ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَرًا شَقِيًّا وَالسَّلَامُ عَلَيَّ يَوْمَ ۖ ﴾

وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

[‘Īsā] said, “Verily! I am a slave of Allāh, He has given me the scripture and made me a prophet. And He has made me blessed wheresoever I be, and has enjoined on me *ṣalāh* and *ṣakāh*, as long as I live. And [made me] dutiful to my mother, and made me not arrogant, unblessed. And peace is on me the day I was born and the day I will die and the day I shall be raised alive.”

[Sūrah Maryam 19:30-33]

Seven statements—*Allāhu Akbar*—from a child in the cradle; and do not be surprised, for verily, Allāh has power over all things. Will not our skin, our hands and feet, and our tongues speak on the Day of Judgment, testifying to what we have done? Certainly, they will! Will not the earth report its news because its Lord will inspire it? Certainly, it will! The earth will testify to what was done upon it from the statements and actions.

﴿يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

That Day, it will report its news, because your Lord has inspired it.

[Sūrah az-Zalzalah 99:4-5]

This was the speech of ‘Īsā, the son of Maryam; he said these great words, seven statements, while he was in the cradle.

As for the second person to speak from the cradle, it was the companion of Juraij. Juraij was a pious worshipper who separated himself from the people. Seclusion is good if there is evil in mixing with the people, but if there is no evil in mixing with the people, then mixing with them is better. The Prophet ﷺ said:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَىٰ أَذَاهُمْ، خَيْرٌ مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَىٰ أَذَاهُمْ.

The believer who mixes with people and endures their injury is better than the person who does not mix with people nor endure their injury.⁵⁸

But if mixing with the people is harmful to your religion, then save your religion. The Prophet ﷺ said:

يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ،
يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ.

The time has almost come that the best property of a Muslim will be sheep that he will take to the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions.⁵⁹

Jurajj separated from the people and he built a monastery, meaning a place where he could devote himself to Allāh ﷻ. One day, his mother came to him, calling for him. He said to himself, “O my Lord! My mother is calling me while I am praying. Should I respond to her and break my prayer, or should I continue praying?” So he continued to pray.

She came again, and called him as she had done the first time, and he said to himself as he had said the first time, so he continued praying. She came a third time, calling him again and he continued praying, so she became angry. Thus, she said, “O Allāh, do not allow him to die until he looks into the face of a prostitute, a fornicating woman.”

If a man looks into the face of a fornicating woman, it will be a trial for him, because a man looking at a woman is a test and trial; so how about if the woman is a prostitute? The test will be more severe. This is because he looks at her knowing she will allow him to fornicate with her, so he will be put to trial. Therefore, his mother made this supplication against him.

⁵⁸ *Al-Adab al-Mufrad* 388

⁵⁹ *Ṣaḥīḥ al-Bukhārī* 19

We benefit from this statement in this narration: if the parents call you while you are praying, then it is obligatory upon you to respond to them. But the condition is that you are not praying an obligatory prayer. If you are praying an obligatory prayer, then it is not permissible for you to answer them. But, if you are praying an optional prayer, then you answer them.

The exception is if the parents are from those who give the affairs their just due, and if they know you are praying, they will excuse you. In this instance, you indicate to them that you are praying, either by clearing your throat, by saying, “*Subhān Allāh*,” or by raising your voice with the recitation or supplication or remembrance you are making, until they excuse you. But if they are from those who will not excuse you, and they want their words to precede all else, then interrupt your prayer and speak to them.

As for the obligatory prayers, then they are not interrupted for anyone except for an emergency; for example, if you saw someone about to die, fall into a well or the sea, or fire. In this instance, you interrupt your prayer because of the emergency. But it is not permissible to interrupt your prayer for other than the like of this.

We also benefit from this narration: if the parent’s supplication is within their right, then it is likely to occur. The supplication of the parent, even if it is against their child, is likely to be answered by Allāh if it is within their right. For this reason, it is upon us to be extremely cautious of the supplication of our parents in order to not expose ourselves to Allāh answering their supplication, and thus be destroyed.

This *ḥadīth* also contains proof that the mercy Allāh has placed in the parents can be removed by an incident, because the supplication from this woman was tremendous. She supplicated that her son would not die until he looked at the faces of prostitutes. It was severe anger (and refuge is sought with Allāh) that caused her to supplicate with this *du‘ā’*.

When his mother called him for the third time and he continued to pray, she said, "O Allāh, don't allow him to die until he looks into the face of a prostitute." The Children of Israel were commenting on his worship and devotion, so [the prostitute] said, "If you want, I will do the job of putting him to trial."

Another benefit from this *ḥadīth* is that, if a person knows Allāh during times of ease, Allāh will know him during times of hardship. This man was a pious worshipper who devoted himself to Allāh ﷻ, so when the great hardship came, Allāh saved him from it. The people conspired this plot so the woman went to Juraij to test him, but he did not look at her; rather, he went to his place of worship. There was a shepherd there herding his sheep, so she went to the shepherd and he fornicated with her instead, and she became pregnant.

The people said, "This is a child from fornication, belonging to Juraij." Thus, they accused him of this great crime of lewdness. They went to him to beat him, and they pulled him out of his monastery and destroyed it. Juraij requested that they bring him the child from fornication. When they brought the child forth, Juraij poked him in his stomach and asked, "Who is your father?" This is while he was only an infant, still in the cradle. The child replied, "My father is so-and-so," meaning the shepherd.

So the people started kissing Juraij and touching him. They said, "Would you like for us to build you a new monastery of gold?" This is because they destroyed it unjustly. He replied, "No, rebuild it like it was, from mud." So they rebuilt it for him.

In this story, the child spoke from the cradle and said, "My father is so-and-so, the shepherd." Some of the scholars used this as a proof that the child of fornication is attributed to his father, because Juraij asked, "Who is your father?" and the child replied, "My father is so-and-so, the shepherd." And the Prophet ﷺ narrated this story to us as a lesson. Therefore, if the fornicator

does not deny his child, then it is attributed to him.

A small group of scholars take this position, while the majority of the scholars say the child of fornication is not attributed to the father, based on the statement of the Prophet ﷺ:

الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ.

The child belongs to the bed and to the fornicator belongs the stone.⁶⁰

As for those who say it is attributed to the father, they say: The child belongs to the bed if the man disputes the child belonging to him, but if he does not dispute this, then the child belongs to him. This is because there is no doubt the child was created from sperm, and the father is not denying this, so based on this the child is attributed to him. And this is better than losing the lineage of the child, because if he does not have a father, his lineage will be lost and he will only be attributed to his mother.

This *ḥadīth* also shows the patience of this man Juraij, as he did not seek revenge for himself and he did not overburden them and make them rebuild his monastery from gold. Rather, he was content with it being rebuilt of mud.

As for the third to speak from the cradle, then it was the child with his mother as she breastfed him when a man passed by dressed in a fine garment, riding his animal. He was the leader of his people, the noblest of his people. The child's mother said, "O Allāh, make my son like him!" The child stopped breastfeeding, turned to his mother after looking at the man, and said, "O Allāh, do not make me like him."

The Prophet ﷺ narrated this story and when he mentioned the child breastfeeding, he placed his finger in his mouth and sucked

⁶⁰ *Ṣaḥīḥ al-Bukhārī* 6818

it, in order to make the affair completely clear.

The child said, "O Allāh, do not make me like him!" Then a slave girl came by and the people were beating her, saying she had fornicated and stolen, and the slave girl was saying, "Allāh is sufficient for me as a trustee." The child's mother said, "O Allāh, do not make my son like her!" The child stopped breastfeeding, looked at the girl, and said, "O Allāh, make me like her."

So the mother began to speak with her child. She said, "When the good-looking man passed by, I said, 'O Allāh make my son like him,' and you replied, 'O Allāh do not make me like him.'" The child replied, "Yes, this man was an oppressive tyrant, so I asked Allāh to not make me like him. As for the slave girl, they accused her of fornicating and she was saying, 'Allāh is sufficient as a trustee for me.' I said, 'O Allāh, make me like her,' meaning, make me free from fornication and stealing, entrusting my affairs to Allāh."

This was a sign from the signs of Allāh, that this child would perceive and reflect, and this child had some knowledge. He said, "This man is an oppressive tyrant," and he was just a child. And he said about the slave girl, "O Allāh, make me like her." He knew that she was being oppressed and that she was free from what they accused her of, and he knew she entrusted her affair to Allāh ﷻ. This child possessing this knowledge is a sign from Allāh.

In summary, Allāh has power over all things; thus, some affairs outside of the norm will occur as one of His signs, either to strengthen and aid His messengers or to aid one of His allies.

Beneficial Stories From *Riyāḍ aṣ-Ṣāliḥīn*

Stories are one of the best methods used to educate, purify the soul, polish the heart, and cultivate good character. This book—*Beneficial Stories From Riyāḍ aṣ-Ṣāliḥīn*, taken from the works of Shaykh al-ʿUthaymīn—is filled with classic stories containing wisdom, *fiqh*, and knowledge that is essential for every Muslim household. From the many stories explained in this book are:

- A Prophet, the Sun, and the Spoils of War
- A Woman from the Inhabitants of Paradise
- The Bedouin Who Urinated in the Masjid
- The Man Who Lived Far from the Masjid
- Abū Isrāʾīl
- The Arrogant Man
- Two Women and the Wolf
- A Prophet Beaten by His People
- The Crying Tree Trunk
- The Miracle of Saʿd bin Zayd
- The Miracle of Saʿd bin Abī Waqqās
- The Leper, the Bald Man, and the Blind Man
- The Boy and the Magician
- Usāmah bin Zayd and the Pagan
- The Death of Abū Ṭalhah's Son
- The Man Who Killed One Hundred People
- The Three Who Showed Off
- The Companions of the Cave
- Zaynab's Rope
- The Garden of Abū Ṭalhah al-Anṣārī
- The Property
- The Mother Bird
- A Mother and Her Two Daughters
- Juraij the Worshipper

And many more!

